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# SPECIMENS OF MIDDLE SCOTS



SPECIMENS  
OF  
MIDDLE SCOTS

WITH  
*INTRODUCTION, NOTES, AND GLOSSARY*

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## PREFACE.

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THIS book was at first intended to be merely a reprint of a few representative texts of Middle Scots for the convenience of students of English. I have been tempted to enlarge the original purpose, and to offer the volume as a General Introduction to the subject. My chief excuse for the venture, that there is no work of the kind available, may but prove my rashness, when so much remains to be done before an adequate survey can be made. Yet the book does not claim to give an exhaustive account of the whole matter, nor even of the minor propositions which are already established. It asks no more than the privilege of introducing the student, and perhaps the general reader, to the systematic treatment of the language of our older Northern literature during the period of its greatest renown.

All the texts have been carefully collated with the originals. A few errors of the scribes or printers have been corrected, and are indicated in the Notes, where I have occasionally suggested an editorial emendation.

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The punctuation is of course modern, and is at the discretion of the reader. The Table of Contents explains the grouping of the extracts. The illustrations in the Introduction are drawn almost entirely from the printed texts. The Bibliographical Account of the earliest MS. Collections may be of service to those who have a special interest in the subject, and who may have often felt the want of a concise guide to the more inaccessible contents of these Treasuries of Scottish Literature.

I can hardly say how much I owe to Mr Craigie, co-editor of the *New English Dictionary*, for his untiring assistance in reading the proofs of the Introduction and Notes. My special acknowledgments throughout the latter but poorly express my great indebtedness to him for the valuable material which he has so readily placed at my disposal. Of printed books on portions of the subject of this volume, I have received most help from Dr Murray's well-known *Dialect of the Southern Counties of Scotland* (1873) and from the descriptive notes in the monumental *New English Dictionary*. Nor may I omit to thank Mr Joseph Hall for collating the passages from Nisbet's MS., and Mr John Scott of Halkshill for supplying the transcripts from his important MS. of Pitscottie.

EDINBURGH, *Sept.* 1902.

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# INTRODUCTION.

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## I.

### DEFINITION : HISTORICAL RELATIONSHIP.

MIDDLE SCOTS, or Scots of the Middle Period, is the term applied to the literary language of Scotland written between the latter half of the fifteenth century and the early decades of the seventeenth. The demarcation of philological phase is always difficult : often the period of transition, preceding or following, must be so extended that any definition is more or less arbitrary. Here, for example, the characteristics of Middle Scots are to be found as early as the first quarter of the fifteenth century, and as late as the reign of Charles I. And yet this is to be expected, for it would be vain to believe that any change could be made of a sudden, or that a single book or a single author began or ended a national manner.

Middle Scots was, more exclusively than any companion phase in the languages of north-west Europe, the special affair of literary habit, as distinguished from spoken dialect. Even the usage of the *Rhétoriciens* of

the Burgundian Court, important as it is, has not such a comprehensive value in the history of French as the language of the Makars has in the history of Scots. Not only is Middle Scots a literary speech—a fact which may make it less interesting to the general student of philology—but it is the common medium of every writer during a century when Scottish literature was at its best. Despite certain internal differences, which we shall see were less idiosyncrasies than the sporadic effects of influences from without, the uniformity in the practice of Middle Scots is one of its most striking features.

Middle Scots represents the first clearly defined stage in the history of the national literary language of Scotland. Before this period the spoken and written dialect north of the Tweed is identical with the dialect spoken and written in Northern England down to the Humber. During the Old English Period (to *c.* 1100) what became the later territorial 'Scotland'—exclusive of the greater non-Teutonic portions—was part of the area of the Northumbrian dialect. The fragment of the *Dream of the Rood*, carved in runes on the Ruthwell Cross in Dumfriesshire (? *c.* 800), might have been carved, as far as linguistic propriety is concerned, at Edinburgh or at York. And there is good reason to assume that for some centuries later the everyday speech of the Anglian settlers from the farthest ends of the wide province of Northumbria was one and the same dialect, showing fewer local differences than in more modern times. Well into the Middle English period (*c.* 1100–*c.* 1500), in which the 'Northern' carries on the 'Northumbrian' tradition, this identity remains. That this is true, even as late as Late Middle English (1300–*c.* 1450), is shown by the comparison of the authenticated writings of John Barbour, Archdeacon of Aberdeen (? 1320–

1395), and Richard Rolle, the hermit of Hampole near Doncaster, who wrote about 1340. The history, therefore, of the language spoken and written north of the Tweed before the fifteenth century is an intrinsic part of the history of Old and Early Middle English, or, more specifically, of the Northumbrian and Northern dialects of these periods. The student will soon discover that it is historically correct to speak of Barbour's language as 'Northern English,' or even 'English,' and that the defence of these terms comes from the Scottish writers themselves. On the other hand, it is perhaps necessary to make some distinction between the two areas of Northern English, if only to justify the epithet 'Middle,' as applied to the subject of this book. 'Old Scots' is not a happy term, as it tends to exaggerate the antiquity of differences which are comparatively modern. 'Early Scots' is better, and may be accepted if it be used in the restricted sense of the *literary* language of *political* Scotland preceding the Middle Scots Period—*i.e.*, the written language of Barbour and other writers of the fourteenth and early fifteenth centuries. Yet it must be borne in mind that the definition is more political than philological, and that the alliterative poems or the *Brus* are, linguistically, better explained as a part of Northern Middle English than as isolated forerunners of later Scots.

It is perhaps necessary to remind the reader that in the interpretation of the term 'Scots,' whether 'Middle' or 'Early,' we must distinguish a variety of usage, due to a complication of racial, geographical, and political causes. 'Scots,' 'the Scots,' 'Scotland' of to-day have a definite signification, but we do not require to go very far back before we find that each and all of these

terms have been used in different senses. It is incorrect to apply the term 'Scots' to the Court and literary language of Scotland as consolidated by the Wars of Independence. It originally described the speech of the Scottish settlers in Alban, *i.e.*, Celtic of the Goidelic branch, and it was gradually extended to the name of the ruling vernacular of the entire region north of the Forth and Clyde, after the Kings of Scots had added the eastern territory of the Picts to their dominion. The problem how far this northern amalgamation affected the speech of the contributing factors is, even if it could be solved, immaterial to our present purpose: the point to be noted is, that it was the language of this kingdom and people of Scotland which was 'Scots,' alike to the Anglian settlers of the Lothians and the Bretts or 'Welsh' of Strathclyde. Further, it is to be observed that the old distinction in term remained when the kingdom of Scotland had been enlarged southward and had become by the thirteenth century identical, at least in nominal jurisdiction, with the modern kingdom. From the 'Scottish' or 'Gaelic' point of view this extension of the 'Scottish' power was politically and linguistically an anglicising, for the kings who gave their racial name to the larger 'Scotland' readily adopted the manners and speech of the stronger Anglian civilisation, and by direct act, as well as by influence, intruded the Teutonic element along the eastern fringe of the older 'Scotland.' The Scottish kings and their Anglian people of the Lothians and Fife spoke 'Inglis' and referred to the speech of their northern and western subjects and neighbours as 'Scots.' The alienation between the Anglicised Scot and the Gaelic Scot, made concrete in the story of Duncan and

Macbeth, was accentuated by the Wars of Independence. In the popular estimate of that struggle two important facts are entirely overlooked—(1) that it was primarily a conflict of the last remnant of the English Teutonic settlement with the encroaching Norman power, and (2) that this 'national Scottish' resistance, or (to describe the situation in its most paradoxical form) the resistance of the English of Scotland to the Anglo-French of England, was hampered by the active enmity of the Northern and Western 'Scots.' When modern Scotland emerged from these troubles, not uninfluenced by certain elements of Anglo-French civilisation which she had defied in open war, the division between her and her Celtic neighbours was absolute. For more than a century later, 'Scots' describes, in the Lothian writers, and even in the dispatches of foreign ambassadors, the Gaelic language of the Highlands and Islands: to them it is the speech of 'savages,' of 'bribour bairdis,' a badge of social disrepute. It is the highest honour to be a Scot of Scotland, but the tongue must speak 'Inglis.'<sup>1</sup>

So the matter stands, even well into the Middle Period. The advance of political events, however, made some change necessary, for with the growth of later Scottish patriotism<sup>2</sup> in the struggle with England, it became more

<sup>1</sup> The author of the *Wallace*, in describing Thomas de Longueville, writes—

'Lykly he was, manlik of contenance,  
Lik to the Scottis be mekill gouernance,  
Saiff off his tong, for Inglis had he nane.'—(ix. 295-297.)

Throughout the poem he frequently uses the term *Southroun* for *Inglisman*, as if he were loath to identify *Inglis* &c., too exclusively with the enemy.

<sup>2</sup> It may be unnecessary to warn the reader against assuming that this well-known quality of later Scottish literature can be traced from the earliest period. In the verse and prose of the fifteenth century, with the exception perhaps of the *Wallace*, the patriotic appeal to history is in general terms. It is remarkable that during the period of highest achievement, which some have

and more distasteful to the Scots to give the name of the enemy's speech to their own, especially as the establishment of the Midland dialect as the standard English and the modification of Northern 'Inglis' by local causes had made the difference more apparent. Hence we find the usage of the sixteenth century gradually turning to 'Scots' as the name of the national Teutonic speech and confining the already current name 'Ersch,' 'Yrische' (or Irish), as the appellation of the despised Gaelic.<sup>1</sup> From this consideration it will appear that the term 'Middle Scots' is not strictly applicable to a portion of the period which it covers. Yet it can do no harm when its tenor is explained and understood: and it would be hard to find a better title which would relate the period to the earlier and later stages of the language, or describe a literary speech which, though 'English' in origin, is none the less national and individual.

## II.

### THE MAIN CHARACTERISTICS OF MIDDLE SCOTS.

In forming an estimate of the characteristics of M.Sc.<sup>2</sup> it is possible to take two different points of view. We may examine it in relation to Early Scots and Early called the 'Golden Age of Scottish Poetry,' the expression of national sentiment, either historical or contemporary, is almost entirely absent. It is not till we come to the *Complaynt of Scotlande* that we find the later note of Scottish enthusiasm.

<sup>1</sup> See p. 163, ll. 20-21. Cf. Dunbar, *Dance of the Sevin Deidly Synnis*, l. 116; *The Droichis Part of the Play*, l. 111; &c.

<sup>2</sup> For the contractions of titles and formulæ used in the following pages see the list on p. lxxvi.



Northern English, noting the elements which are continued, lost, and added; or we may investigate the differences between it and Modern Scots, as known in the living dialects or in their so-called literary forms. The second method can never be satisfactory, for it is based upon a comparison between an essentially literary language and a spoken language, or rather a group of well-marked dialects which have no standard and no fixed orthography. It is better to look at M.Sc. from the side of the earlier language and to point out what is new in the former and what of the latter is just passing away. This may be supplemented, as occasion offers, by allusion to certain things which, though new to M.Sc., have not been passed on to the modern period. In other words, we shall endeavour to describe those peculiarities which would help us with more or less accuracy to identify any hitherto unknown text as Middle Scots.

It is not inconsistent with what has been said about the uniformity of M.Sc. usage to remind the reader that there are many minor distinctions which must be fully allowed for in an estimate of certain words and forms. It is obvious that there will be more or less variation from general practice when, for example, an author is translating a Latin or French text; when there are strong reminiscences of a Southern model, such as Chaucer; when a Scots scribe is recasting a Southern text, or rewriting an Early Scots or Northern English text; when personal training, as in the case of Knox, or political circumstance, as in the case of the Court of James VI. and I., intervenes; when a text is printed by Frenchmen in Paris, or by English craftsmen in Edinburgh; when the composition is a *pastiche*, like the alliterative burlesques; or when the necessities of metre and especially of rhyme cause strange

divergences. Yet full allowance for such idiosyncrasies, in each specimen of verse and prose in the following pages, will not affect the general conclusions.

## I.

## PHONOLOGY AND ORTHOGRAPHY.

Just as in M.E. many of the changes from O.E. are merely a matter of spelling, so in M.Sc., and there in much greater proportion, the differences are orthographical rather than due to real sound-change. Such scanty phonological contrasts as are discoverable between M.Sc. and E.Sc. (or N.M.E. and N.O.E.) must be explained mainly by the fact that the former was developed within the area of the Lowland dialect, and had acquired the characteristics of that dialect, or had been affected by internal and external circumstances peculiar to its more isolated position. An examination of the mixed forms and false analogies makes it often difficult to prove that there was any definite interference with the older sound-values. This is well illustrated in the first entry of the following list:—

1. Long vowels with an added *i* or *y* (*ai*, *ay*, *ei*, *ey*, &c.).

E.g., *pairt*, part (*s.* and *v.*), 6. 7, 183. 8; *taill*, tale, 22. 13; *wair*, were, 23. 12; *gairding*, garden, 29. 9; *glaid*, glad, 48. 6; *braid*, broad, 52. 21; *dairtis*, darts, 52. 28; *bainer*, banner, 36. 27 (cf. *baner*, 59. 26); *mair*, more, *passim* (cf. *moir*); *waittir*, water, 124. 15 (cf. *wattir*, 12. 18; *waltir*, 41. 6); *paip*, Pope, 180. 16; *blaid*, blade, 182. 2; *naine*, none, 182. 25; *airt*, art, 228. 21; *hairt*, heart, 69. 10; *fuit*, fate, 121. 1; *craik*, crack, 174. 8; *hairbis*, herbs, 33. 13.

*aynd* (O.E. *ande*, *anda*), 74. 4; *layk*, lack, 208. 17.

*weil*, well, 2. 7; *weit*, wet, 35. 21; *preisit*, pressed, 38. 21.

*teynd*, tend, 13. 20; *weycht*, wight, 66. 29; *meteyr*, metre, 3. 23; *opteynit*, obtained, 84. 8.

*fyir*, fire, 6. 7; *lyik*, like (*a.*), 138. 5; *suyith*, Be off! 189. 7.

*moith*, moth, 6. 24; *moist*, most, 10. 14 (cf. *mast*, 10. 24); *almoist*, almost, 171. 24; *boir*, bore, 35. 13 (cf. *buir*); *foirsit*,

forced, 38. 20; *foirseing*, foreseeing, 193. 13; *soir*, sore, 40. 2; *aboif*, above, 46. 5; *void*=*wod*, fierce, mad, 51. 23; *reproif*, reprove, 22. 12 (cf. *repruif*); *cloik*, cloak, 54. 17; *moir*, more, 64. 17; *doith*, doth, 163. 25; *boith*, both, 166. 9; *hoir*, hoar, 177. 12; *coill*, coal, 177. 16; *foill*, foal, 117. 17; *coird*, cord, 182. 7; *hoise*, hose, 212. 1; *hoip*, hope, 205. 20.

*Fluid*, flood, 109. 9 (with the rhyme *plenituid*); *bluid*, blood, 110. 10; *buik*, book, 112. 29; *repruif*, reprove, 122. 32 (cf. *reproif*); *enduir*, endure, 6. 23; *puir*, poor, 125. 23; *buir*, bore, 180. 1 (cf. *boir*); *fuill*, fool, 179. 1.

*Fuyl*, fool, 6. 27.

*Note*.—It is clear that originally, in the majority of cases, the use of *i* as a modifier was due to a change in the value of certain vowels; but that the usage had become, latterly, an orthographical convention is shown by the variety of values represented. E.g., in *hairt ai* is not the O.E. diphthong (Northumbrian *hearta*) but rather as in the M.E. *hert* (so pronounced).<sup>1</sup> In *bainer* (O.F. *baniere*, Mod. Eng. 'banner') the 'ordinary' *a* (*e*) is modified to the long *a* (*ē*) as in Mod. Eng. 'bane.' It is possible, however, that the *i* was neglected in pronunciation, as in the alternative spelling *baner* (59. 26), and that the *a* was pronounced *ā*, as in Mod. E. 'bar,' or *ō*, as in 'walk.' All three forms are possible in Mod. Sc. In *glaid* (*a*.) the vowel sound is practically that in *gled* (see § 2), a kite, while *glaid* (*v*.) is like Eng. *s. glade*. In the former, *i* is merely orthographical: in the latter, *i* of *glide* has a modifying value in the derived verbal form. In examples like *teynd* (13. 20) *y* is a scribal error (probably caused by 'teyr' in the preceding line), and has no value in pronunciation. *Oi* has two distinct values: in *coill*, *hoill*, &c. it probably means *ō*; in *aboif*, *moif*, &c. it is *ö*. In some cases the *i* or *y* has a foreign origin, as in *opteynit* (common forms, *optene*, *obtene*), where the *y* comes with the borrowed word (M.E. *obteyne*, *obteine*), or in *reteirəd* (192. 4) and *reteyre* (193. 16), where the value of the French vowel is reproduced. The added *i* or *y* is rare before gutt. *ch*, and then apparently only after *w* (e.g., *weycht*). *Yi* amounts to a doubling, and indicates a long vowel, as in *fyr*, *suyith*: cf. *wif*=*wīf*, found occasionally in O.E. and M.E. MSS. The confusion of *tha* and *thai* in M.Sc. (see p. xxxiv) may have been helped by this general habit.

This M.Sc. form is not to be pronounced as a diphthong.

<sup>1</sup> A vowel is long before *r*, except when followed (in the root-word) by another consonant.

2. Short vowels frequently lengthened before *b*, *d*, and *g*, as in Mod. N.E. dialect.

E.g., *gled*, kite, 39. 11; *owtred*, finished, 39. 12; which rhyme with *flaid* (39. 9).

3.  $\bar{O}$  for *a* or  $\bar{a}$ ; written *au*, *aw*.

E.g., *auld*, old, 177. 12; *bawed*, bade, 32. 3; *bawld*, bold, 30. 32; *cawld*, cold, 30. 4; *tawld*, told, 9. 7; *wawld* (E.Sc., *wald*), 12. 29; *wawrlldly*, worldly, 100. 12.

4. O and a.

i.  $\bar{o}$  for  $\bar{a}$ , generally under Southern influence: e.g., *mo* for *ma*, 65. 13, 29.

ii.  $\bar{o}$  and  $\bar{e}$  interchanged: e.g., *flane*, *flone*, *bane*, *bone*. (See 66. 18, note.) In Lyndsay *ane* is frequently written *one*: e.g., 161. 1, and especially 163. 5.

5. A (*a*,  $\bar{a}$ ) for *e* ( $\bar{e}$ ) and *i* in borrowed words.

E.g., *avart*, avert, 44. 17; *expart*, expert, 42. 17; *parmanent*, permanent, 160. 7; *intandiment*, intention, 166. 1; *panse*, pense, 192. 29 (O.F. *panse* was superseded by this time); *recompanse*, 193. 24; *rander*, render, 194. 4; *sampill*, simple, 6. 26.

Also 'de-' frequently for 'di-': e.g., *deference*, 108. 12. Cf. M.E.

6. E, ee, ei, sounded  $\bar{i}$ , sometimes represented

i. by *a*: e.g., *Pasche*, Easter, 178. 23 (note); *disdane*, *refrane*, &c., 172. 19 (note).

ii. more rarely by *y*: e.g., *dy*, die (generally *de*, *dee*), 38. 19; *syk*, sick (normally *seik*), 126. 5.

7. Early evidence of  $\bar{e}$  being identified with  $\bar{a}$  ( $\bar{a}$ ).

E.g., *dreme*: *hame*, 174. 13, 14; *grace*: *peace*, 174. 20, 21. Cf. also *bair* (for *beir*): *cair* (Lyndsay, *Monarche*, 1057); *diseiss*: *pleiss*: *raiss*: *gaiss* (*Bann. MS.*, 708. 29).

8. *Ou* in some words of A.F. origin, like *doute*, doubt, 59. 26,

86. 10, shows the retention of the sound of Fr. *ou* (*doute*). In others, as *dour*, sullen, the deduction from Fr. is impossible, for *u* in Fr. *dur* gives in Sc. *ü* or *ö* not *ū*. In such cases we must assume a direct, though unrecorded, connection with the Latin *u* in *dūrus*.

9. Orthographical *i* and *y* for *u*, and *vice versa*.

E.g., *this*, *thys*, a very common M.Sc. equivalent to *thus*, *thws*, 66. 6, 66. 28, &c. This usage has not hitherto been noted, and is still to be explained. *Tyme* for *time*, 13. 20, represents the older North. *tome*, *toom*, as in *Cursor Mundi*, *Hampole*, &c. (See note, p. 270, par. 2.) Cf. also *prumroß*, 36. 25.

10. B, in combination with *m* (*mb*), omitted.

E.g., *mumland*, 163. 10; *nummerit*, 50. 18; *cummer*, 229. 1; *chaumer*, 9. 5 (see § 17, note).

11. C, CH, have the old N. values.

i. init. *c* hard, written *c* or *k*, generally the former, as in *cam*, *cuik*, *crist*, *cleik*, *crap*, &c., but also *kekliß*, *kirsp*, *kam* (rare), *kairis*, 42. 8 (rare), &c.

ii. init. *c* soft, in foreign words; e.g., *celsitude*, *celest*, &c.

iii. *ch* (final) represented by N. *k*: e.g., *busk* (also shortened in dial. 'buss'), *bush*; *kirk*, church; *thak*, thatch; *sic*, such; *streik*, stretch; *ryck*, rich, 52. 10. (For *sk* see p. xxvi.)

iv. *ch* (in all positions), written as digraph, sounded *tch*: e.g., *cheir*, 185. 8; *teichit*, 49. 22; *techer*, 72. 23; *riche*, 73. 16 (cf. iii. *supra*); *tuiche*, 212. 19; *dich*, 238. 13; *Richie*, 238. 13; *bowchir*, 39. 8.

*Note*.—It is very rarely written *tch* in M.Sc. texts. Cf. *ritche*, rich; and (init.) *tchyre*, chair, 175. 12 (in the stage directions). The modern name 'Ritchie' appears as *Richie*; and *bowchir* gives no orthographical indication of the strong *t* in Lyndsay's *butchour*, 189. 5, and Mod. Sc. *butchir* (E. butcher). *Rotche*, rocky, 149. 7, which occurs in the Gallicised text of the *Complaynt*, is an exceptional form. Cf. *roche*, 174. 1, which is a rhyme-formation.

## 12. D.

## i. 'd for 't, after a voiced letter.

E.g., *dude*, do it, 37. 28; *for'd* for it, 182. 10; *albeid*, albeit, 68. 6.

*Note.*—Conversely, final -d frequently becomes -t both orthographically and in pronunciation. See under T, and past tense and past part. of verb (p. xxxvii).

## ii. Occasionally superfluous. (Cf. T, § 22).

E.g., *barrand*, barren, 108. 4; *suddandlie*, 172. 2.

*Note.*—d is generally lost after n, in pronunciation (cf. b after m), though it frequently has the value of t. E.g., in *understand*, *Ingland* (168. 18, 19), d is probably mute ('understaan'); in a form such as *Lawlandis* we may pronounce either 'lawlaans' or 'lawlants.' When the metre requires the sounding of the plural termination, it is probable that d is partly recovered.

## iii. In foreign words in which S. has t.

E.g., *marchandis*, merchants, 81. 24, &c.

## iv. Continuation of older d, dd, for t, th, before r.

E.g., *fader*, 110. 5; *moder*, 9. 13; *bruder*, 40. 9; *vdir*, 32. 22; *nowder*, 67. 4; *erd*, *erde*, 11. 4; *gaderit*, 73. 2; *boddum*, 125. 5; *sudroun*, 110. 31; *wyddir* (weather), 125. 6; *tedder*, 176. 6.

*Note.*—This is in pronunciation intermediate between d and th—say dth. In Mod. Sc. the sound has become pure th (thus *fader* is pronounced 'fayther'), even in words where Mod. Eng. has preserved the d, dd. (But cf. *bladdir*=bladder, 153. 5.)

## v. Orthographical elision.

(a) In combination with l. E.g., *moll*=*mold*, 5. 6. When n precedes and l follows, d is often omitted in pronunciation, but is retained in writing.

(b) In combination with n, especially in medial position.

E.g., *engenerand*, 79. 10 (but cf. *engendrit* in l. 14), &c. It is sometimes omitted in writing, as well as not pronounced (see § ii. note) in the termination of the pres. part.

*Note.*—It is not improbable that *engenerand* directly represents L. *generare*. In *ganer*, gander, 179. 15, we have the original stem-form without the euphonic insertion as in Mod. E.

(Cf. also m with b (mb) and n with g (ng).)

## 13. F. (See under V.)

*Note.*—Initial *ff* is printed either *ff* or *F*. The modern error *Ff* should be avoided, as it gives a false value to the symbol, which is not a double 'f' but a single 'f' outlined (often in different ink) to give emphasis at the beginning of a sentence, proper name, catchword, &c.

## 14. G. (See under N, and § 28 on Metathesis.)

## 15. H.

i. Sounded (gutt.) according to general Northern usage.

ii. Unsounded, as in Mod. Sc. usage (e.g., 'ospital, 'ostler, &c. Cf. *armony*, 27. 20, 60. 8). Sometimes it is written (initially) but is not sounded: e.g., *hairbis*, herbs, 33. 13 (cf. *eirbis*, 154. 15); *heild*, eld, 124. 26. In *habandonis*, 75. 10, we have an example of the analogical prosthetic *h* common in M.Fr. and M.E., but as such forms are generally found in texts translated from Fr. or under Fr. influence, and as the false *h* was never pronounced in Fr., it may be assumed that it is also mute in M.Sc. Examples like *haboundance* in Lyndsay (166. 19) are much rarer in more purely native texts. Lyndsay has also *Handwarþ*, Antwerp.

## 16. K. See C, CH.

## 17. L.

i. Intrusive and unsounded, chiefly after *ā* and *ō*.

E.g., *walknit*, wakened, 62. 21; *palpis*, paps, 122. 4; *chalmir*, chamber, 127. 8, 215. 13; *altar*, author, 128. 15; *waltir*, water, 41. 6 (cf. *Wattie*, the contracted form of *Walter*). Cf. also *wally seis*, 123. 27. *Forfaltit*, 156. 13, is formed by assimilation to *fault*, the intrusive *l* of which first appears in the MSS. of Barbour (1487-89).

*Awoilk*, awoke, 34. 9; *wolx*, 'waxed,' 123. 19, &c.; *rolkis*, rocks, 124. 19; *golkit* = *gowkit*, 38. 1. Cf. also *dolly dikis*, var. of *dowy dichis*, 124. 31.

*Note.*—This is an outstanding characteristic of M.Sc. It is in reality an orthographical device to indicate a long vowel. Thus, when O.F. *chambre* was naturalised it lost *b* by elision (see § 10), and received *l* to

safeguard, as it were, the length of the preceding vowel, as shown in the pronunciation 'chaamer' or 'chaumer.' [The pronunciation of the surname Chalmers followed this rule: the sounded *l* is a later affectation.]

ii. Transformed or elided in pronunciation (and sometimes in spelling), though present in etymology.

(a) After *a*: e.g., *als*, as, *passim*; *fals* (rhyming with *als*), 120. 15; *fawch*, fallow; *scawde*, scald, 115. 18; *faute*, 97. 18 (though perhaps affected by Fr. influence).

(b) After *o*: e.g., *row*, roll, 211. 32; *rowand*, rolling, 40. 23; *hou*, hollow, 149. 10; *hout*, holt, 125. 14; *bowtit*, bolted, 38. 20.

*Note*.—The orthographical omission of *l* after *a* and *o* is not elision: in the one case it alters the vowel, in the other it produces a diphthong.

(c) After *u*: e.g., *poulder*, powder, 174. 10.

*Note*.—*l* is pronounced in *auld*, *cawld*, &c., though it disappears in later Northern English dialects.

iii. Liquid ('*l*' *mouillé*), represented in M.Sc. by '*l̥*.'

E.g., *spoil̥zie*, spoil, 192. 14; *spuil̥zeid*, spoiled, 193. 4; *cap̥erkeill̥zie*, 215. 4. (See note under '*n*' *mouillé*).

iv. The termination *-il*, *-ill*, as in *abill*, *capill*, is generally treated syllabically in M.Sc., and not slurred as in later dialects and in Mod. Eng.

18. N.

i. Liquid ('*n*' *mouillé*), represented in M.Sc. by '*n̥*' (cf. '*l̥*').

E.g., *disden̥ze*, disdain, 122. 11; *S̥pan̥ze*, Spain, 187. 18; *mein̥ze*, people, 177. 7; *cun̥ze*, coin, money, 183. 13; *sein̥ze*, *sein̥zie*, consistory court, 177. 6 (see note), 187. 18; *with-outtin sun̥ze (sun̥zie)*, at once, without more ado, 183. 16, 187. 16; *plein̥zie*, complain, 187. 17.

*Note*.—Liquid '*l*' and '*n*' (chiefly terminal, in the forms *-l̥ze*, *-l̥zie*, *-n̥ze*, *-n̥zie*) are peculiar to M.Sc. They correspond to C.Fr. '*l̥*' and '*g̥n̥*' ('*l*' or '*n*' *mouillé*), and their modification in Mod. Sc. dialect (excluding perhaps S.Sc.) is analogous to the change in Mod. Fr., the pronunciation being in the one case simple '*l*' or '*n*' (*-lie* or *-nie*) and in the other *l̥y*,



&c. It is to be noted that the sound, which is found in all the Romance languages, occurs, perhaps exclusively, in M.Sc. words of French origin—e.g., *Spanze* (*Espagne*), *cunze* (O.F. *cuigne*), &c. It is very doubtful whether *Britanie* in Nicol Burne's text (222. 7), printed in Paris, or the earlier example in Knox's *First Blast* ('Ile of greater Brittany,' ed. Arber, p. 3), issued from Geneva, belong to this category. They are more probably adaptations of the Latin name than direct or analogical renderings of 'Bretagne.' Cf. Clapham's 'Historie of Great Britannie' (1606), and see the examples in *N.E.D.*, s.v. *Britany*.

In later Scots, 'n3' regularly gave 'ng' (either written or pronounced), e.g., *chaing*, for *chenze*, chain, *Shanzie* (pron. 'Shangie'), the name of a farm near Alyth. In the early printed books 3 (*q.v.*) is generally printed z, from which the modern spelling of such places and names as Menzies and Cockenzie has arisen. In the rarer modern form Dalzell we have the purist's protest against the more general Dalziel (so pronounced). During the eighteenth century, and even to the present time (in certain districts), we note an intermediate sound, as in 'Mac-king-ie,' 'Mac-kaingie,' (Mackenzie).

ii. Combined with *g* (*ng*).

(a) As in E.Sc., becomes simple *n* before *th*.

E.g., *strenth*, strength, 50. 1, &c.

(b) *-in* for *-ing*.

E.g., *takin*, taking, 92. 9. Cf. also the extract from *Lancelot of the Laik*, *passim*.

*Note*.—When proximate to *g*, but not combined, it is generally elided, e.g., *Cannogait*=Canongate (192. 14).

(c) See under Metathesis (§ 28).

19. Q (initial).

(a) *qu*, *qw*, as in *quair*, book, *quene*, queen.

(b) gutt. *quh*, *qwh* (= S. *hw*, *wh*), as in *quhilk*, *quhen*, &c., 'ane quhip of the quhirll wind,' 212. 29. This is retained in the Anglicisms of later M.Sc., e.g., *quho*, *quhome*, *quhiche*, &c.<sup>1</sup>

<sup>1</sup> A caution against the confusion of *qu-* and *quh-* should be unnecessary, yet the persistency in modern histories of our earlier literature of the form *quhair* (=where) in the title *Kingis Quair* is remarkable. It is perhaps worth noting that Lyndsay's printer has *quhod* (=quod) once (167. 27 note), an obvious error, perhaps caused by the greater frequency of *quh* in the text. Cf. also *quheyne*, queen, in the lines in the Makculloch MS., *infra*, p. lxvii.

20. R. See under Metathesis.

21. S.

i. The older forms *sal*, *suld*, &c. (shall, should, &c.) continue. When the S. forms appear in later M.Sc. under English influence, they are direct importations and not modifications of the N. forms, which also coexist.

ii. *sh* sometimes reduced to *s*, and *vice versa*.

E.g., *sew* = *shew*, *schew*, 124. 21.

iii. More often, however, *s* is changed to *sch* or a proximate sound.

E.g., *schir*, *vir*, *passim*; *schemit*, seemed, 212. 5; *weschell*, vessel, 215. 4; *alschinner*, Alsander (Alexander), 231. 15 (see note); *zlenge*, cleanse, 43. 16, &c. This is already in process in E.Sc. in *scho* (S. *seo*), *she*.

iv. Representing *tch*.

E.g., *sers*, search, 169. 14.

v. *s* and *sh* followed by a consonant sometimes give a *k* sound in combination.

E.g., *sklender*, slender; *skirl*, shrill. But cf. the form *schyll*, 126. 1, where in the reduction of the *r* the *sh* sound is retained.

*Note*.—In *sklander*, slander, 202. 16, the trigraph has of course a different origin (A.F. *esclaundre*, from Gr. through L.).

For the symbol *ß* see § 27.

22. T.

i. For *d* (final).

(a) In past part. of verb: *-it*, *-yt*, for older *-id*, *-yd*.

E.g., *fenzeit*, 1. 1; *laborit*, 1. 2; *berit*, 4. 20; *bowtit*, 38. 19; &c. Also in mixed forms: *tuichet*, 103. 8, 27; *defamet*, 103. 31; *deformet*, 224. 8. (For the forms of the past part. see p. xxxvii.)

(b) In adv. and other forms.

E.g., *frawart*, 36. 19; *upwart*, 38. 24; *eftirwart*, 42. 20; *godwart*, 84. 14; *hundreit*, 114. 24.

## ii. Superfluous.

(a) After *c*, *n*, *p*, *x*.

E.g., *relict*, relic, 186. 5; *comont*, common, 145. 23; *suddantlie*, suddenly, 172. 2; *eschaipt*, escape (infin.). 146. 22; *prolixt*, prolix, 112. 23, 140. 8, &c.; *myxt*, mix (infin.), 145. 32.

*Note*.—Cf. *suddand*, *barrand*, noted under D. In *lactit*=*lackit* or *lakkit* (160. 14) the *t* is a scribal superfluity for the sake of the rhyme, and is equal to 'k.'

(b) After *th* and *ch* (*gh*).

E.g., *witht*, with, *passim*; *furtht*, forth, 112. 12; *heycht*, a. high, 127. 8; *blaitht*, adv. stupidly, 115. 11; *fyltht*, filth, 140. 25; *southt*, south, 76. 8; *wraitht*: *aitht*, 121. 5, 6; *burcht*, burgh, 159. 11 (*Edinburght*, *Edinburcht*); *sicht*=*sich*, sigh, 23. 10 and 64. 13 (note).

*Note*.—Terminal *t* is here purely orthographical and is not pronounced. In many cases it is a meaningless convention, which appears to have had a double origin, (1) in a confusion in the interpretation of a sign of contraction (e.g., *with* is generally written *w<sup>t</sup>*, *Edinburgh*, an elaborate capital *E* followed by *t*: sometimes in extended forms, as *witht*, *southt*, the final *t* is not alined with the rest of the word), and (2) because in many words *-cht* was actually pronounced *-th*, as in surviving dialectal examples, *mith*, *dothet*, &c., and because *cht* and *tht* were indistinguishable in script. In some MSS. and in early texts printed abroad we have such forms as *worcht*=*worth*, and even *wycht* (not=*wight*, but *with*). It is possible that the reduction of *th* to *t* is sometimes due to orthographical reasons. Cf. *Linlithgow*, 211. 26.

## iii. Lost after a consonant.

(a) Final: after *c* and *p*.

E.g., *correk*, correct, 3. 7, 98. 19, &c.; *detrakkers*, detractors, 137. 1; *abstrak*, abstract, 85. 9; *direk*, direct, 93. 3, &c.; *infekit*, infected, 98. 27, &c.; *detekkit*, detected, 145. 30.

*Precep*, precept, 2. 27; *accepis*, accepts, 97. 22, &c.; *corruppit*, corrupted, 136. 22, &c.

*Note*.—The form *ancien* (83. 26, 84. 2, 86. 11) is unusual, and must be explained as a French mannerism of the translator. Contrast it with *comont* in ii., and *precep* with *eschaipt* (*ib.*) Also cf. *contractit*, 201. 20.

(b) Internal: between *s* and *l* or *n*, and *f* and *n*.

E.g., *cassin*, pp. of *cast*, 263. 29, &c.; *thrissill*, thistle, 32. 10, &c. (see also under D).

(See *þ*.)

### 23. V.

i. Medial, between two vowels (written *u*), disappears in pronunciation. E.g., *dreun*, 144. 12; *reun*, 144. 13; *deuyll*, (Mod. Sc. *deil*); *evil*, 244. 3; *nevir*, 69. 13 (note); which are to be taken as monosyllables. Cf. also *sawries*, savours, 64. 4; *cure*, cover, 194. 27 (note); *fordouerit*, 88. 10, written *fordwart*, 61. 23 (probably a scribal error).

*Note.*—*Evil*=*ill* is a most interesting case, because the two words are unrelated. See the excellent note in *N.E.D. s.v. Ill* and the illustrations which show these rhymes—*ewill*: *will* (u.s.), *thrill*, *till*, *fill*, *fulfill*, and even *eivell*: *kill*.

ii. Final *ve* frequently represented by *f*. E.g., *serf*, 109. 30; *persaif*, 117. 11; *reprüif*, 122. 32, where, as in the older *haif* &c., the letter is generally pronounced *v*.

iii. In some texts printed abroad *v* stands for *w*, and must be so pronounced, not as *v* (*vr*, *wr*) in the N.E. dialect. In *King Hart* (51. 23) we have *void* for *woid*=*wod*, *woude*, as in 55. 11. The contrary is seen in *wardour*=*verdure*, 48. 16.

24. W has the ordinary values. *Wl*, as in *wlonkes*, 48. 22, and *wlispyt*, 248. 3, 9, are rare examples of the older combination of *w* and *l*. The S. *hw* or *wh* is always represented by *quh*, *qwh*. See Q.

See under V.

25. *þ* has the ordinary values.

(a) Breath, as in *thocht*, though.

(b) Vocal (= *dh*), initial (in demons. *the* (*þe*) and 2nd pers. pron. *thou* (*þow*) and their connected forms) and medial.

Great confusion has arisen from the treatment of O.E. thorn (*þ*) and its orthographical derivatives in M.E. and M.Sc. by later scribes and printers of the sixteenth century.

Some scribes endeavour to distinguish the form from *y* by placing a dot above the latter (*ȝ*), but this is neither common nor uniform. The printers, whose types were imported from the Continent, met the difficulty by using *y* in all cases where they did not print the digraph. Hence we have *y<sup>e</sup>*, the (for the pronoun *ye*, see under *ȝ*); *yare*, thare; *yow*, thou; *uyir*, other, in which, of course, the symbol 'y' is pronounced as *th*, not as *y*. In modern reprints of MS. texts it is desirable to retain the older *þ* when it occurs, and to use it for the debased forms; and in reissues of early printed texts to use it where 'y' represents the digraph. In the retention in the latter case there are two advantages—(1) it shows how the single letter gradually passed out of use in favour of the digraph, and (2) it saves the modern reader from the inevitable confusion of similar forms, as *yow* = thow (*þow*) and *you* = you (*ȝou*).<sup>1</sup>

In early-trans. and M.Sc. the thorn is occasionally followed by *h*. E.g., *þhow*, *þhowe*, *þhoue*, in the extract from *Lancelot of the Laik* (p. 249).

*Thy* is always written with *i* (*þi*) to avoid the awkward combination of the debased thorn with the letter *y*.

In the form *clayis*, 178. 15, = *clathis*, *cleathis* (Mod. E. clothes) it is difficult to decide whether the 'y' represents the *þ* of the fuller form or is an orthographical intrusion in the contracted word *clais* (see p. xviii.), which is so pronounced in Mod. Sc.

26. 3. Like care must be shown in the interpretation of the later use of *y* (consonant) and *z* for the scribal *ȝ*, the representative of O.E. *ȝ*. The early printers give us such forms as *zour*, *ze*, *spuilzie*, *cunze* (as well as *spuilyie*, *cunye*). These are now printed *ȝour*, *ȝe*, *spuilȝie*, *cunȝe*, which form illustrates the orthographical fact and preserves the sound-value. Sc. MSS. do not use *ȝ* for *ch*, though this *may* occur in texts based on an English original. In M.E. and M.Sc. MSS. the same character has to do duty for *ȝ* and for *z*: e.g., *ȝeil*, *zeal*, 44. 5. For the anomalous form *corpȝ*, 79. 14, see note on p. 293.

<sup>1</sup> It is unsatisfactory to represent *þ* or 'y' by *th*. It occurs so often that an unpleasant effect is produced.

3, like þ, is frequently followed by *h*. E.g., 3*hyng*, young, 14. 13; 3*heris*, years, 250. 17 (cf. *yhere*, 76. 10).

27. 'ß' is an orthographical device without any phonological value. As a sign it is nothing but an elaborately formed *s*, for which letter it generally stands. Occasionally it must be interpreted as *sis*, but the symbol does not mean that. Cf. *chesß* = *chessis*, 244. 15. In the Adv. Lib. MS. of Bellenden's *Livy* the scribe writes *housß*; in the Boyndlie MS. it is *housis*. Sometimes it is equivalent to *se*: cf. Knox (190. 1, 11, &c.), where *horsemen* and *horßmen* are used indiscriminately. When there is a double *s* the 'peculiar' is confined to the second place. It is desirable to retain it in reprints of old texts for philological purposes, in order to avoid dispute as to its value in special cases. In this volume the double form is printed 'sß.' The usual custom (in the E. E. T. S. and S. T. S.) is to print 'fß,' but this appears inconsistent when the obsolete long *s* is modernised in all other positions. The 'ß' is retained to show that it is a separate form.<sup>1</sup>

## 28. *Metathesis*.

i. *r*. Metathesis of *r* was always a characteristic of the N. dialects. It is common in M.Sc. E.g., *thristy*, 27. 11; *brunt*, 216. 3 (but cf. *birnis*, 9. 22); *girß*, 13. 17 (but cf. *gressis*, 48. 6); *warpit*, 126. 11. In some M.Sc. texts, however, we encounter unusual forms which are not easily explained. For example, in Bellenden we have *stirkin* = *strikin* (several times), *trage* = *targe*, *dreith* = *derth*, *torne* = *trone* (see 132. 22 note): cf. also *strene*, *infra* p. lxvii. *Wrik*, 56. 23, and *derdful*, 250. 23, are perhaps doubtful examples (see Glossary). The difficult question of the metathesis of *r* in Sc. is complicated by the curious rhyme-habit illustrated by *borne*: *trone*, 41. 11, 12 (see note, p. 280). This is quite anomalous, for the untrilled *r* of S.E. is unknown in Sc., which prefers such a form as the older

<sup>1</sup> The only disadvantage in printing 'sß' rather than 'fß' is that the former is less like the original, and appears to show a modern form contiguous with an obsolete 'peculiar.'

*prene*, 53. 19 (O.E. *preon*), to the Romance *pin*, and inserts *r* in *thrissill*, 32. 10, and even in *marchandryse* (187. 12, 16).

ii. *g* (with *n*). This is common in M.Sc. E.g., *ding*, 7. 7, 53. 13, &c.; *malng*, 15. 1; *benyng*, 28. 10, 25; *condng*, 109. 2; *syng* (= sign), 123. 14, 148. 5; *impung*, 140. 17. In several of these words, which are all of foreign origin, the metathesis is already present in M. Lat. (e.g., *condngnus*). The form is not orthographical, for the evidence of the rhymes makes it quite certain that *ng* was pronounced as in Mod. E. 'sing,' 'think.'

## 2.

## ACCIDENCE.

1. *Plural of Nouns.*

i. The old *-is* (*-ys*) is still common, but is gradually disappearing before *-s*. In M.Sc. prose the syllabic value is generally lost, but in verse *-is* is pronounced, especially in monosyllables or dissyllables with a final accent. It is also sounded in dissyllables with an initial accent, when the pronunciation does not make a trisyllabic word. E.g., *schour*, shower, (pl.) *schouris*, pronounced 'schours' in prose, often 'schouris' in verse (cf. 49. 9), though at the end of a line it is unsounded (cf. *floweris*, 48. 4; *townris*, 63. 1). *Moderis* in prose = 'moders' (e.g., 80. 21): in verse the *-is* value is retained by the elision of *e*, *modris*, which does not increase the length of the word. In *mantillis* (48. 10), however, we read 'mantills' in both verse and prose, as otherwise the word would be trisyllabic ('mantlis' being an impossible form). *Seruitouris*, at the end of line 9, p. 50, and *gouvernouris*, within line 10, *ib.*, are of course pronounced with *-s*; so too the rhyming monosyllabic *curis* in the next line. But all examples in verse are conditioned by prosodic necessity.

Words ending in a sibilant (pure or compound) generally add the plur. sign, as *housis*, *causis*, *arasis* (214. 18), *fleshis* (214. 31), *escharmouschis* (143. 10); but there is a large group in M.Sc. with the same form for both numbers, e.g., *as*, ashes, 4. 5; *vers*, verses (though Douglas uses *versis* of metrical necessity, 112. 5); *burgeis*, burgesses, &c. *Horse*, horses; *guse*, geese;

*gryce*, pigs ; &c., were unchanged plurals in the earlier language, though some, as *girs*, take both, e.g., *girs*, 13. 17 ; *gyrsis*, 154. 15 ; *gressis*, 48. 6.

*Note*.—Interesting evidence of the loss of syllabic *-is* in late M.Sc. verse is shown in the sonnets in the extract from James VI.'s *Reulis and Cautelis*. See *birds*, 229. 26, *reasons*, 230. 2, 3, *quhilks*, 230. 9, *vthers*, 230. 11, and elsewhere in portions not printed in this volume. Cf. the pure forms *quhilkis*, 228. 17, *vtheris*, 228. 21, &c. Dr Murray, who first pointed this out (*Dialect of S. of Scot.*, 157), has shown that "in prose the termination had long been pronounced as *-s* only, and would be so read, as a matter of course, by every one ; but in verse this pronunciation was still comparatively new, so that it was needful to mark it by the spelling." This is not affected by the presence of such forms in the sonnets as *wordis*, 230. 5, *goddis*, 230. 14. Cf. also Charteris's edition of Lyndsay's *Satyre*, *infra*, 187. 4, &c.

Plur. in *-es* is exceptional, and is generally due to S. or foreign influence ; e.g., *termes*, 3. 1, 168. 7 (cf. 166. 4).

ii. *Other forms* (*-n*, *-r*, and *Umlaut*) are as rare as in the early period, probably rarer. The plur. form identical with that of the sing. (excluding words ending in *s*, for which see 'i.') is common ; e.g., *floc*, flocks, 149. 18 ; *da*, does, 167. 1 ; *ra*, roes, 167. 1 ; *weschell*, vessels, 215. 14 ; *fische*, 147. 22 ; *meduart*, 149. 25 ; *hog*, lambs, 154. 12 : but the plural form is quite as frequent, even in the same word (and in the same text) ; e.g., *flokkiis*, 154. 10 ; *fyschis*, 166. 19 ; *pykis* (fish), 215. 6 ; *cornis*, 166. 21. In 167. 1, *hairtis* and *hyndis* are conjoined with *da* and *ra*, and in 154. 12, *hog* is grouped with plurals in *-is*.

*Note*.—In the possessive, and to some extent in the verbal forms in *-is*, the same practice holds, though there are many examples in M.Sc. of the intermediate undeclined possessive, as *fadir broder* (= father's brother), *a fure lenth* (a furrow's length), 56. 2, which, with some others, remains in Mod. Sc. and Mod. E.

2. *The Plural of Adjectives and Pronouns*.—Contrary to earlier and later usage (except in a few legal phrases), many adjectives and pronouns in M.Sc. took a plur. form when in agreement with a plur. noun or when representing a plur. noun.

E.g., *instrumentis subordinatis*, 79. 17 ; *the saidis lordis*, 199.



3; *foirsaidis preceptis*; *quhilkis*, 79. 31, 108. 21, 113. 11; *to the quhilkis*, 198. 25.

*Note.*—Many examples occur in M.Sc., and as frequently in verse as in official and legal prose (in which it may have originated and in which it certainly lingered later). The usage appears to have been a literary mannerism unknown to the spoken dialect in all periods. On the question of the origin of this formation see p. lx. See also p. xli for the usage *the poores* (192. 14).

3. *Ane* for the indefinite article and numeral, in all positions, representing the earlier *ane*, *an*, *a*.

*E.g.*, before *fresche*, 27. 4; *prene*, 53. 19; *lustie*, 53. 24; *studie*, 55. 8; *wysk*, 56. 7; *schout*, 56. 11; *randoun*, 56. 25; *dungeoun*, 59. 2; *glas*, 61. 25; *felloun*, 62. 21; *may*, 64. 11; *baneist*, 66. 29; *woman*, 68. 25; *theif*, 171. 25; *presoun*, 189. 13; *fyre*, 215. 32; *toung*, 221. 27; &c.

The form appears to have been established in *literary* usage about the beginning of the sixteenth century and to have continued till the beginning of the eighteenth century. There is little more than an indication of it in the *Kingis Quair*; it is more frequent in Henryson's verse, for it is reasonable to think that its presence there is not entirely due to the fact that the MS. copies which we have belong to a period when it was fully recognised. There is no doubt that the majority of the examples of the older *a* &c. found in the texts of the sixteenth century are relics of the earlier style which had escaped the copyists and redactors; but it is also certain that some of the examples of the later *ane* coexisted with these in the original texts before 1500. (On the question of the origin of this form see p. lix.) Knox's exclusive use of *ane* before a vowel &c., and of *a* before a consonant, as in 192. 16, is of course a direct anglicism, and must be considered apart from M.Sc. *literary* usage. In Mod. Sc. *ane* (pronounced variously from 'ēn' to 'yan') is confined to the absolute form of the numeral—the adj. form being *a* or *ae* (before vowel or consonant).

*Note.*—In M.Sc. this usage is not applied to the compounds *nane* and *the tane*, which are always written *na* and *the ta* before a consonant. In Lyndsay *ane* is frequently printed *one*. (See p. xx, § 4.)

4. *At, quhilk, quha.*

*At*, which is universal in E. and M.Sc. down to the fifteenth century, is supplanted by *quhilk* in M.Sc. after 1500. It remains in the spoken dialect to the present day, but it is (we may say absolutely) unknown in literary Scots of the Middle Period. When it is found, it is to be explained as either (1) a relic of older usage preserved in a recension, as in 12. 5; or (2) a direct transference from the spoken dialect by a later author. The only example in this volume is that named above, in the poem from the Gray MS.

*Note.*—*At* is found in Douglas, who shows a fondness for older forms<sup>1</sup>; but almost invariably as a conjunction. *Quhilk* has never been adopted by Mod. Sc. either in ordinary speech or in dialect literature, except in some cases where the antecedent is a clause or sentence. Yet even there the extended relative phrase 'and that' is commoner.

*Quha, quhay*, who, as a simple relative usurps in turn the place of *quhilk* in later M.Sc. In earlier M.Sc. it stands for the compound 'he who,' 'whoever,' 'whoso' (73. 28), or is found with *sa* (*sa quha*, whoso, 26. 3). Examples of the later use of *quha* are common in Lyndsay, e.g., 182. 22: cf. also 217. 5, 224. 21. In 117. 14 (*he or scho quha takis me nocht*) we have the older compound sense. *Quha* as a simple interrogative is earlier and common (cf. 6. 19-21, 7. 5, &c.) The oblique cases of *quha*, used as a simple relative, appear to have preceded the nominative.

*Note.*—In some texts the influence of the S. *who* (spelt *quho*) is obvious.

5. *Tha, thai, thir, this.*

In literary M.Sc. the northern distinction between *tha* (those, plur. of *that*) and *thai, thay* (they), which was established by the twelfth century, is frequently neglected, though it is still retained in dialectal usage (*tha, thae*, and *thai, thay*). The confusion varies in different MSS.

E.g., *tha began*, 152. 29; *in thai dais*, 150. 21; *tha thingis*, 217. 7; *al thai thingis*, 219. 29; *thay thingis*, 221. 18.

*thais quha* in James VI.'s Preface (227. 4) is very abnormal in

<sup>1</sup> Cf. his use of *selſin* after the contracted *sel* had become common in M.Sc. writers; and see p. xxxvi, *note*.

M.Sc. It may represent the alternative form *þas* found in the N.E. *Cursor Mundi* and Hampole; or it may be a 'Scotifying' of S. *those*. Mod. Sc. has *thaim*, and James VI. has it elsewhere in the same treatise (cf. l. 16, &c.)

*Thir*, which in the North succeeded *þas* as the plur. of *this* (as *thise* succeeded in the Midland), is the usual plur. for 'these'; e.g., 151. 18, 152. 23, &c.

*This* (sing.), like *ane*, is frequently found in M.Sc. with a plur. noun, when the noun has a collective sense (see p. xl). This construction must be distinguished from the dialectal use of *this* and *that* as the plur. forms, which holds to the present day in Aberdeenshire (e.g., 'this neeps' for 'thir neeps' (C.Sc.), these turnips; 'that neeps' for 'thae neeps' (C.Sc.), those turnips).

*This*, *thys* (dem.) must not be confounded with the M.Sc. form *this*, *thys* = *thus* (adv). See p. xxi.

## 6. Verbal forms.

These follow the tradition of the earlier Northern dialects: the exceptions are for the most part due to the imitation of Southern models or to verse necessity.

i. In the pres. indic., in M.Sc., as in E.Sc. and E.M.E. (N.), the following inflections are found: (a) when each inflection is accompanied by its proper pronoun, *I fynd*, *thow fyndis*, *he fyndis*, *we fynd*, *3e fynd*, *thay fynd*; (b) when the nominative is not a personal pronoun (i.e., noun, adjective, relative or interrogative pronoun), or when the verb is separated from its personal pronoun, *I fyndis*, *thow fyndis*, *he fyndis*, *we fyndis*, *3e fyndis*, *thay fyndis*.<sup>1</sup> In other words, when the personal pronoun is in direct relation with the inflection, the usage is as in Mod. E., except in the 2nd person; in all other cases every person ends in *-is* or *-s*.

E.g., *I luf* (5. 3), *I heir* (11. 15), *I wait* (22. 6), *I swyme* (36. 4), &c.; but *Na thing of lufe I knaw bot keipis* (21. 10, 11), *I rede wele oft, and takis* (90. 2), *I set my busy pane . . . and speikis* (110. 32), *Syne I defend and forbiddis* (116.

<sup>1</sup> The distinction in M.Sc. usage is absolute: as it is in Mod. Sc. dialects. The error that all the persons in the N. pres. tense are the same and end in *-s* still holds in the text-books.

11), in which the second verb (in *-is*) is separated from its pronoun: *we fynd* (80. 32), *we seik nocht* (7. 13), *ve hef* (150. 9), &c.; but *Quhairfor we, the erllis, lordis, &c. . . be þir presentis bindis and obleisþ ws* (202. 21, 24): *3e fynd* (118. 2), *ye mak* (225. 30); but *Fy on 3ow officiars, that mends nocht thir failzies* (175. 5): *thai haif* (28. 24), *thay call me* (170. 25), *quhen thay depairt* (216. 7); but *thay þat cummys* (83. 21), *quhen thai see or heris tel* (142. 17), and also *wyffis sayis* (5. 15), *saulis hoppis* (113. 10), *battallis consistis* (144. 8), *noblys þat seikis* (75. 13). The 2nd and 3rd person sing., being always in *-is*, require no illustration.

ii. The plur. of the imper. in *s*, when the pronoun is not expressed, lingers in M.Sc., especially in writers like Douglas.

E.g., *beis nocht*, &c. (123. 2); *nobillis, reidis* (115. 27); *traistis* (see Glossary, p. 369). But in the case of a second imperative, even without the pronoun, the *-s* is omitted: e.g., *Consider it* (110. 27), which follows *beis weill advisit* (l. 26); and *cast* (115. 28), which follows *reidis* (l. 27). The rule of *-s* is therefore the contrary of what it is in the pres. ind. (*u.s.*), but it is less absolute,<sup>1</sup> for the Mod. Sc. (and Mod. E.) usage was already in vogue.

iii. Throughout the M.Sc. period the distinction between the pres. part. (verbal adj.) and the gerund (verbal noun) is generally kept, the former being in *-and* (or *-ant*), the latter in *-yng* or *-yn*, and *-ene* or *-en*.

E.g., 4. 5-7 (*scrapand*, part., *swopyng*, ger.); 87. 24, 25 (*sayand*, part., *cummyng*, ger.); 125. 18, 19 (*chirmyng*, *clep-*

<sup>1</sup> See the passage in Douglas, p. 123, ll. 1-7. *Graip* may be defended by taking it as indic. (*that 3ou graip*). *Do* correctly follows *beis* in the second sentence. *Hark* follows the later usage (I can find no MS. authority for Dr Murray's reading *hark 3e*), unless it be taken with the preceding clauses rather than as a new sentence. *Gewis* is perhaps to be explained by its connection with the following phrase *draw neir*. But it is probably mistaken ingenuity to justify the practice in all cases, especially in an 'antiquarian' writer like Douglas. His daring leads him to use *-s* even with the sing. imperative, which is of course historically impossible. E.g.—

'Maistres of woddis, beis to ws happy and kynd,  
Releif our lang trauell, quhat euir thou be.'

—*Aen.*, Bk. I. vi. 44, 45.

ing, ger., *seikand*, part.); 123. 19, 20 (*lemand*, a., *declyning*, ger.)

Gradually, however, the gerundial form encroaches upon the participial, and we have such examples as *bold[n]ing*, 51. 26; *redusyng*, 124. 25; *saying*, 134. 6; *vnderstandyng* (in collocation with *syngand*, *sayand*), 163. 4; and even *studdiene*, 212. 24. This was probably brought about by the early loss (in pronunciation) of the *d* in *-and*. On the other hand the participial form is never used in the gerund: if it be found, it will be in abnormal texts of the type of *Lancelot of the Laik* or the *Quair of Jelusy*.

iv. In M.Sc. the older *-id* or *-yd* of the past part. (and past tense) of weak verbs is generally written (and pronounced) *-it*, *-yt*. (See p. xxvi.) The use of *-t* is here much more common than in the pres. part. (*-ant*). Examples are plentiful. The transition may be studied in the texts in the Appendix.

*-d* and *-id* are, however, often found in texts where *-it* is the rule. This may be variously explained as—(a) due to orthographical use in M.Sc. of *d* for sound *t*, (b), a relic of an older text, (c) a requirement of metre or rhyme, (d) an Anglicism. The form *-et* is generally found in texts under English or foreign influence; e.g., *tuichet*, 103. 8, 27; *defamet*, 103. 31: *deformet*, 224. 8. On p. 224 we have *turnit* (l. 2), *retened* (l. 18), *retenet* (l. 19). *Preicheid* in 49. 24 shows that the *d* had the value of *t*. In the extract from the *Register of the Privy Council*, 237. 30-32, we see the Sc. and E. forms in striking juxtaposition.

The *i* is frequently elided; but in verse metrical need is its own law. In longer words, where the accent is penultimate or antepenultimate, reduction is usual. Words of the type of *polist* (49. 5), *parald* (52. 19), *floreist* (52. 27), *salust* (87. 14), *astonist* (132. 20), *solist* (137. 7) are generally found in the contracted form, but such as *flurissit* occur even in verse.

v. The well-known tendency to reduce strong conjugations to weak is exemplified in M.Sc., in the occasional use of *cumit* (*cumed*, *cumd*) for *cum* and *cumen* (see 194. 8, note). *Bend* (*ane bend pistollet*, 233. 8.) would appear to be rather a reduction of the normal Sc. *bendit* than an adaptation of S. *bent*.

vi. Anomalous inflections are common in the M.Sc. verb. Of

these there are two classes: (a) Those derived from the interfusion of S. and N. usage in later M.Sc., as when we have the pron. *whiche* in a text where *quhilk* generally occurs; and (b) the false forms which occur in the Scottish Chaucerians. The former are no longer anomalous when literary Scots is thoroughly Anglicised in the seventeenth century: the latter remain a peculiarity of the M.Sc. period, or rather of certain authors of that period, for it is incorrect to describe these eccentricities as characteristic of the literary language as a whole. All these cases, whether in single words used by Douglas or in the elaborate mannerism of the transitional *Lancelot of the Laik* or the *Quair of Jelusy*, are to be treated as idiosyncrasies.

Thus in Douglas we have the S. past part. *ybound*, 116. 27, and the hybrid past part. *ysowpit*, 124. 15, which are as foreign to Sc. usage as *beis* is in the 2nd per. sing. of the imperative. For the anomalies in the *Lancelot* see note, p. 316.<sup>1</sup>

7. i. The adverbial construction *the day* (to-day), 264. 29, the *morn* (to-morrow), &c., for the older Sc. *to-dai*, *to-morne*, begins to appear in M.Sc. It is still the regular usage in Mod. Sc.

ii. So, too, the adverbial *nor* in comparative constructions usurps the place of the older *na* and of *than* (after the first decades of the sixteenth century), and is commoner than *as* and *be*, though all forms coexist in M.Sc. and in mod. dialects. Cf. Henryson (39. 23) and Lyndsay (163. 26).

iii. Correlated *as* (older N. *alswa*—*alswa*—) generally appears as *als*—*as*—, the reduced form immediately preceding the modern *as*—*as*—.

The older *alswa* (=also) is generally written *als*, though *alsua* is not uncommon as an introductory word in a prose sentence.

iv. *Till*=to, as a simple prep., and with the infin., is still universal. The unusual form *till to*, 105. 24, appears to be a borrowing from Wiclif and Purvey. (See p. 295.)

<sup>1</sup> Some of these mixed Midland and Northern forms are discussed in Prof. Skeat's Introduction to the *Kingis Quair* (S. T. S.), which contains the earliest Sc. examples of Chaucerian affectation in accidence and vocabulary.

v. *this* = thus. (See p. xxi.)

vi. *and* and *gif* are used indifferently in the sense of *if*. The former survives in Mod. Sc. The mod. *gin* does not appear to be directly related to M.Sc. *gif*, but rather to *geif*, from which it takes its absolute verbal sense of 'given.' Cf. the adverbial use of *suppois* = though. (See p. xliii and Glossary.)

vii. *at* as a conjunction dies out in early M.Sc., say about 1500. Cf. 20. 13. See *supra*, p. xxxiv.

8. Final syllabic *-ē* is abnormal in M.Sc. verse, and is almost unknown. There are, however, a few examples where the scansion requires the pronunciation of the final *-e*, whether it be written or not. All occur in the Scottish Chaucerians, and most of them are direct echoes of the master's verse. Thus *swift*, 30. 15, *nynt*, 34. 14, must be read *swiftē*, *nyntē*; and *greyne*, 52. 13 (and perhaps *grene*, 167. 3), is dissyllabic. In Douglas the final *-e* is sometimes sounded after 'tch' and 'g'; e.g., *watchē*, 58. 14; *jugē*, 60. 7 (both in *King Hart*); and *strangē* in the Ruthven MS. of the *Aeneid* (119. 10, note). The unfamiliarity of Scottish scribes with the syllable *-ē* is shown by the anomalous form *-is*, which occurs in several M.Sc. MSS. Thus the Elphinstoun readings *strangis* for *strangē* (119. 10) and *chargis* for *chargē* (121. 12), which may appear to be scribal errors, disclose a deliberate mannerism when taken in connection with other examples, such as *hugis* for *hugē* and *largis* for *largē* in the St Andrews MS. of Wyntoun, or the more remarkable *jugisment* for *jugēment* in the *Wallace* (ii. 248). See notes to 119. 10, and 121. 12. From these it is obvious that the M.Sc. scribes in their perplexity had resort to the familiar Northern *-is* to express the extra syllable which the verse required.

### 3.

#### SYNTAX.

1. In the general syntax of the sentence M.Sc. illustrates the practice of M.E. Such differences as do occur are readily explained by the special circumstances of their texts. Foreign

constructions, such as the Latin absolute in Bellenden or French idiom in the *Complaynt of Scotlande*, have a purely local interest. The remarkable run-on style<sup>1</sup> of Douglas, shown especially in the difficult poem *King Hart*, is a special accomplishment which we do not find in his poetic contemporaries. The frequent anacolutha are to be taken, not as relics of older syntactical habit, but as individual mannerism, or (occasionally) textual corruption. The absence of the relative at the beginning of a subordinate clause occurs at times, but it is less frequent than in Middle or even Elizabethan English. It would be hard to prove that there is any symptom of that fondness for periphrasis which Dr Murray finds in the Mod. Sc. dialects—as difficult as to justify his assumption that this mannerism is a Celtic heritage.<sup>2</sup>

2. In the syntax of the Parts of Speech and in the Order of Words there are a few points worthy of notice.

i. Singular sense of plural noun.

E.g., *ane boundis*, 116. 21 (see note); *this wanis*, 264. 31 (see note).

ii. The adjective following its noun.

E.g., *factis merciall*, 18. 2; *instrumentis subordinatis*, 79. 17; *lufe naturale*, 79. 30; *condicioun naturale*, 81. 2; *inymy mortall*, 81. 8; *lawis canoun*, 82. 4; *concepcioun virginale*, 100. 3; *ressoune naturale*, 100. 23; *art magik*, 113. 32; *gudis movabill*, 159. 10; *wapponis inuasive*, 235. 15, &c.

This is very common in M.Sc., contrary to earlier and later literary usage, except in a few traditional phrases. In some cases it is a direct borrowing from French, as *art magik*, but it is in the great majority of cases a Latinism, which is caused not so much by the special circumstances of, say, a translation (e.g., *factis merciall*), or of a Chaucerian copy, or of verse necessity, as by the general influence of Latin in Scottish

<sup>1</sup> E.g., a continuous sentence throughout a whole stanza occasionally throughout two, in marked contrast with the single lines and couplets, linked by subordinate clauses, which are characteristic of the verse of the Makars.

<sup>2</sup> *Dial. of S. Scot.*, p. 54.



culture and in legal and ecclesiastical affairs. (See Section III. p. lx.) The construction is now mainly confined to the titular phraseology of Scots law, where it appears to have been always much more in vogue than in English law. (For the plural form of the inverted adj. see p. xxxii.)

*Note.*—Such phrases as *menys cautelus*, 37. 11, *savour sanatine*, 47. 8, or the alliterative *holtis hair*, 25. 18, &c., are governed by the rhythm or rhyme or by the sentiment of an earlier model.

3. Adjective as substantive.—In M.Sc., as in M.E., the substantival use of the adjective is common; but two varieties of this usage in M.Sc. deserve to be noted.

i. The largest proportion of adjectives expressing a personal quality are feminine.

E.g., *fre*, 66. 26; *heynd*, 66. 10; *blythe*, 69. 15; *cleir*, 69. 19; *sueit*, 68. 13; *myld*, 8. 13; *gay*, 9. 3; *clene*, 15. 25, all of which have the general signification of ‘lady,’ ‘fair one,’ &c. Cf. also *indeflore*, 16. 10, and *innocent*, 63. 27. *Heynd*, 48. 18, and *cumly*, 262. 22, are probably ‘common.’

Masculine adjectives like *bald*, 257. 21; *douchtie*, 263. 3; *hardy*, 264. 25 (all in *Rauf Coilzear*), are rare after the E.-Transition period. *Auld* = ‘old man’ (Douglas, *Aen. Prol.* xiii. 79) is one of the few examples. Masculines and neuters generally remain pure adjectives, with the noun expressed. E.g., *faire fader*, *faire sone*, &c. (89. 21, 29); *wyld beist*, 67. 5.

*Note.*—The substantival use of the feminine adjective of personal quality is almost exclusively confined to verse.

ii. The adjective as substantive, with the sign of the plural.

In M.E. there are many examples in the singular which are treated as plurals, and some of these survive in Mod. Eng. (e.g., the good are, the just suffer). In M.Sc. however, these sometimes acquire a plural termination, as “and tooke some spoilzie from the poores of the Cannogait,” 192. 14, or the absolute participles *saidis*, *foirsaidis*, &c., which are of frequent occurrence. (See pp. xxxii, lx.)

## 4. Adjectival phrases.

i. *Of ane* (*one, on*) following an adjective of positive degree gives an intensive force to the adjective and is equivalent in translation to 'very,' 'specially.' When it follows a superlative it means 'of all.' This is a characteristic usage of M.Sc. The superlative construction is the commoner.

E.g., *A fowll gyane of ane*, Henryson, *Bludy Serk*, 18; *richest of ane*, 262. 24. (For other examples see *N. E. D.* s.v. *One*, 26, b.) *Best of an* is found in *Cursor Mundi*.

ii. *Alkin, alkynd of*. The older construction in its most reduced form (and without final *-s*) is the commoner in M.Sc.

E.g., *alkin herwis*, 48. 18. Cf. also *alkin flouris* (*Palice of Honour*), *alkynd fruyt* (Douglas, *Aen.* xii. Prol.), *alkin thyng* (Lyndsay, *Complaynt*, 300), &c.

But note *alkynd of pestilens*, 39. 18.

Cf. *quhatkyn*, 57, 25.

iii. *Althir best, all thare, alleris*.

The correct genitival construction is extremely rare in M.Sc., if it exist at all. Cf. 253. 1, where it is clearly a Chaucerian echo. That it had lost its grammatical and syntactical value is shown by the corruption *all thare* and the anomalous form *alleris*. E.g.—

‘All thare last  
The antiant kyng Acestes.’

—Douglas, *Aen.*, v. 9. 21.

‘The greit Maister of houshold *all thare* last.’

—Lyndsay, *Deplor. of Q. Magd.*, 150.

Also—

‘I sall reuenge and end our *alleris* offense.’

—Douglas, *Aen.*, xii. 1. 40.

Cf. *3oure alleris frend* (*Kingis Quair*, st. 113), where the addition of *-is* as a possessive termination shows that the genitive force of *-er* was quite lost or misunderstood.

iv. *3our alane, pair alane, &c.*

In E.Sc., as in M.E., *alane*, alone, i.e., *one* strengthened by *all*, is frequently preceded by a pronoun, in a construction analogical with that of *self* and the pronoun, and really identical

in meaning. In M.Sc., however, the pronoun, in the great majority of cases, is in the possessive, in such phrases as *3our alane*, 66. 18, *þair alane*, 67. 12, *hir alane* (Bellenden, *Livy*, S. T. S. ed., II. 9. 28), &c. This usage continues in Mod. Sc., but generally with the aphetic form *lane*.

*Note*.—In the later period there is some confusion between the aphetic *lane* (*alane*, *al anc*) and *lane*=lone. Contrast *his lane* (=himself; *dial.* 'hissel') and *his lane sel* (=his lone self).

v. The demonstrative adjective is frequently used as a substantive. (Cf. xli, *supra*.)

E.g., *þis blasphemys*, 101. 19, &c.

5. The periphrastic auxiliary *do*.

In M.Sc. verse the use of this auxiliary is extended beyond the present and past indicative and the imperative to all other parts of the verb, and especially to the participles and infinitive. The infinitival use is found in S.E., and there are traces of the participial formation throughout M.E., but the construction was never so popular in E. as in sixteenth-century Scots.

E.g., *hes done proclame*, 28. 17; *and grene levis doing of dew doun fleit*, 29. 14; *doing chace*, 29. 21; *doing spring*, 33. 5; *do efferay*, 32. 6; *list do write*, 107. 15. For *dois*, cf. 33. 18, 128. 14, &c.

6. Conjunctional use of the verb.

E.g., *suppois*, though, 36. 3, &c.; *set*, though, 110. 2, &c. Cf. also the later *gin*=gif (see p. xxxix., *supra*).

7. Coalescence, common in Midl. M.E., is practically unknown in Scots. Forms such as *sawas* (=so as), 60. 11, *had* (=he'd), 163. 21, or *quhats* (=what is), 176. 14, are due to metrical necessity, just as *3'ar* (=ye are), 184. 15, where the apostrophe appears. Old forms like *thilk*, 111. 22, do not show syntactical coalescence. In many cases the apparent combination is merely orthographical: e.g., *naman*, 102. 28; *richtfulmen*, 102. 22; *suetis*, 8. 2 (MS.);

? *applidis*, 9. 10. Certain usages of the auxiliary verb show this in all periods of Sc. : e.g., *salbe*, *salhappin*, *wylbe* (160. 14), &c.

*Note.*—*Nolt*, 45. 23, is unusual in Sc., and may be a Southernism; *not*, 109. 16, certainly is. But the former is probably a simple past form from an obsolete analogue of O.E. *nyllan*, rather than an immediate coalescence of the pure auxiliary with the negative. *Enday*, 13. 13, appears to be a later N. and Sc. form of the older *ende-day* (O.E. *ende-dæg*).

[*General Note.*—Examples of other constructions are referred to in the Notes: e.g., *at all*=altogether, 108. 15; *be*=by the time that; verbal prepositions, as in *I of mene*, *inform of*, &c. Some of these are dying out in M.Sc.; but a few still linger in Mod. Sc.]

## 4.

## VOCABULARY AND WORD-FORMS.

Not the least important of the differences between M.Sc. and E.Sc. (or M.E.) are to be found in the vocabulary—in the adoption of foreign words and in the modification of the borrowed forms. These are here enumerated in brief: the explanation of their significance is reserved for the section on External Influences (p. 1).

## A.

1. The comparison of the texts with well-known examples of E.Sc., and even with the transition-texts in the Appendix, shows a marked increase of Latin and Romance elements. The extent is, of course, variable, according to the circumstances of individual books (such as translations from Latin or French authors), but there is ample evidence to prove that the infusion was general, that it rapidly increased during the first half of the sixteenth century, and thereafter gradually weakened. Henryson, who in the matter of vocabulary may be described as transitional, shows more of the romance element than his predecessors, but much less than Dunbar or Douglas: while Lyndsay, though still strongly affected, is less 'aureate' than

these writers. In the allegorical and devotional verse of the reign of James IV. we have the maximum of divergence from that older style which is nowhere more strikingly shown than in the occasional efforts of the greater Makars to resuscitate the moribund alliterative poem to purposes of burlesque.<sup>1</sup>

It must be noted that this intrusion is entirely *rhetorical* in origin and object. The 'aureate' style of M.Sc., like the Cretinism of contemporary French literature, was an effort to bring dignity, ornament, and rhythm into the vernacular.<sup>2</sup> Both were in a sense experimental, and were superseded when other literary necessities arose; but in Scotland the process was, we may say, more serious, in that it was more universal in application and more complicated in its development. Further, in Scotland it was more the matter of the poets than of the prose writers, who were but few in number and, with the exception of plagiarists like the author of the *Complaynt*<sup>3</sup> or pedants like the belated Abacuck Bysset, were not tempted by the 'grand style.'

The sources from which M.Sc. drew its large additions to the Latin and Anglo-French vocabulary of E.Sc. were these:—

(a) *The works of Chaucer and his English followers.*—To say this of the 'Scottish Chaucerians' is almost a platitude, for a slight examination of representative poems by Henryson, Dunbar, Douglas, or Lyndsay will show that M.Sc. freely borrowed words and phrases as well as metaphors and subjects. It is safe to assume that the majority of words of A.F. descent which came into M.Sc.<sup>4</sup> are derived from Chaucer and his contemporaries.

E.g., *aduertens*, 39. 16; *observance*, 42. 11; *laurer*, 107. 6;

<sup>1</sup> Cf. Douglas's First *Prologue* (p. 107) with his Eighth; or Dunbar's *Kynd Kittok* (p. 26) with his *Thrissil and the Rois* (p. 27), or his exaggerated *Ave Maria* (p. 14); or Lyndsay's opening stanza in the *Satyre* with the *Exclamation* (p. 160), or even with the *Interlude* (p. 174).

<sup>2</sup> I may be permitted to refer the reader to *The Transition Period* (1900) for fuller discussion of these and other companion phases in the European literature of the fifteenth century.

<sup>3</sup> See head-note, p. 135.

<sup>4</sup> I.e., had not been already incorporated in E.Sc. It is often difficult to determine whether certain A.F. words make their first appearance as 'Chaucerian' borrowings.

*maneir endite*, 107. 16; *distene*, 108. 29; *plais palustrale*, 112. 30; &c.

(Cf. also the grammatical forms, *supra*, p. xxxviii).

(b) *The extensive knowledge and practice of Latin*.—This influence has been underestimated in the discussion of the non-Teutonic elements in M.Sc. Very many words which are explained as Fr. or O.F. have been proved to be immediate borrowings from Latin authors or the Latin of familiar speech. The confession by John of Ireland, that, though he has written in the vernacular, he is more at home in Latin, “the tovnge þat I know better” (p. 100), is not an isolated instance. Douglas in his First Prologue (*infra*) tells the secret of his poetic workshop, why and how he borrows when Scots is ‘scanty.’ And the author of the *Complaynt*, who has given us a remarkable mosaic of translations from the French, chooses Latin words rather than French in the original paragraphs which introduce and connect his borrowings. See Section III., p. lx.

(c) *Writings in C.Fr.*—Many words are introduced in translations from the French, as in the plagiarised portions of the *Complaynt* or in Gilbert de Haye’s versions.

E.g., *pillerye*, 81. 23; *marchandis*, 81. 24; *preaux*, 85. 24; *devoyr*, 91. 7; *traductions*, 137. 30; *marynel*, 137. 32; *charpenteir*, 138. 1; *hurt nature*, 138. 12; *dotit*, 138. 13; *lecture*, 141. 11; *prettik*, 142. 28; *escharamouschis*, 143. 10; *fardit ande lardit*, 145. 5; *rammel*, 147. 25; &c.

The majority of words of this type have a special context; many of them occur only once. A few, like *repaterit* (*repaitre*), 126. 9, or *barbulzeit* (*barbouiller*) in Montgomerie’s *Cherrie and Slue* or in King’s *Canisius*, are late borrowings; but the greater number of words of Fr. origin had been incorporated at an earlier date, or came through English channels.

2. The other main characteristic of M.Sc. vocabulary is its gradual approximation to Southern usage, in words and word-forms. The tendency is noticeable from the first, but is most remarkable after the decline of the rhetorical phase, *i.e.*, from the mid-sixteenth century onwards. The contributing elements were—

(a) *The study of Southern literature*, especially in the works of Chaucer, Gower, Lydgate, and Occleve, by which English word-analogues, as well as inflections and orthography, were introduced.

(b) *Religious literature*.—The non-Scottish character of this is quite remarkable. The recent discovery of a Sc. version of the New Testament *c.* 1520 (see p. 101) has not modified the hitherto accepted view that the vernacular Bible in Scotland has always been the English Bible. Nisbet's (?) text does not appear to have been printed, and was probably unknown except to a few Lollard friends in Ayrshire: and it is but a recension of Purvey's. Before the issue of the 'Bassandyne' Bible by authority of the General Assembly in 1576-79, the editions of the Scriptures were imported from England; and the Bassandyne itself is nothing but a straightforward copy of the Genevan version. Passages in Scots, such as Deut. xxviii. in the *Complaynt*,<sup>1</sup> or Lyndsay's translation of 2 Thess. iii. 10 in his *Satyre*,<sup>2</sup> or the preliminary matter in the *Gude and Godlie Ballatis*,<sup>3</sup> are sporadic and of individual interest. There is more historical value in another passage in Lyndsay's *Satyre*, where, in the stage-directions, Gude Counsall's reading from the Vulgate is translated in the Southern English of the Genevan version.<sup>4</sup> Not less remarkable than this popularity of the English Bible is the fact that the Reforming clergy, and especially Knox (see p. 190), wrote in a strongly Anglicised style. Their exiled opponents found an argument of attack in this, and made a point of writing their counter-polemics in more 'native' style (see p. 21). Hamilton in his *Catholik Traictise* (1581) pushes the matter to the verge of absurdity by calling his adversaries 'triple traitoris, quha not onlie knappis suddrone in your negatiue confession, bot also hes causit it be imprentit at London in contempt of our natie langage.'<sup>5</sup>

(c) *The Political and Social intercommunication*, established by James VI.'s accession to the English throne. Evidence of this is available in the king's writings and correspondence, and

<sup>1</sup> E. E. T. S. edit., p. 24.

<sup>2</sup> l. 2602.

<sup>3</sup> S. T. S. edit., pp. 5-7.

<sup>4</sup> l. 2909.

<sup>5</sup> See *Catholic Tractates* (S. T. S.), p. 105.

especially in the Minutes (*Acta*) of the Privy Council and other State records. See, for example, pp. 156, 197, 231.

(d) *Wider Literary area*.—As a result of (c), Scottish authors soon saw that they could make a wider appeal not merely in Anglicised Scots but in English itself. Hence, with the going of James VI. to England the Middle Scots period comes to an end, and poets like Drummond, Ayton, Lord Stirling, and others, forsake the Northern vernacular. When modern Scots literature is revived in the Sempills, Ramsay, Fergusson, and Burns, it comes direct from the living dialect, except in so far as it is a recasting of M.Sc. material, as in the *Evergreen* or in the 'editorial' work of Fergusson and Burns.

## B.

The following peculiarities in word-formation are found in M.Sc. They are of historical value as illustrations of the process of borrowing in that period (see Section III.) All but a few disappear with the decline of M.Sc. tradition. They are chiefly confined to the verb.

1. The root consonant of the original infinitive is frequently preserved in M.Sc., in contrast with the Southern adaptation from the past participle.

E.g., *promyt*, 29. 3; *exerce*, 31. 15; *proponis*, 93. 14; *promouit*, 99. 13; *expoued*, 195. 23; *expreme*, 205. 13; *posseid*; where S. has 'promise,' 'exercise,' 'proposes,' 'promoted,' 'exposed,' 'express,' 'possess.'

*Note*.—The contrary process is also found, as in *extinct*, 148. 23, *coniunct*, 110. 10, *inclusit*, *acquies*, *depravat* (infin.), 205. 27, &c.; but some of the examples in this class are borrowed from S. usage, and are frequently doublets in Sc. Thus *include* (almost always in the past part.) is related to M.E. *include* rather than directly to *includere*, and in the examples in this volume (133. 30, 195. 15) it has the meaning of 'inclose' (cf. *inclois*, 33. 9). *Extinct* (*trans.*) is to be taken as the past part. of a *v.* 'extinct.' *Coniunct* has also the doublet form *coniunit* (198. 8).

2. The uninflected past part., formed direct from the Latin past part.



E.g., *be dymynut*, 3. 6<sup>1</sup>; *is radicat*, 3. 20; *may be figurat*, 40. 14; *implicat*, 40. 17; *did fatigat*, 147. 10; *situat*, 147. 17; *extinct*, u.s.; *salbe repete and haldin*, 199. 22; *to se iustice ministrat*, 202. 21; *to be celebrat*, 204. 6; *be applicat*, 204. 8; *contaminat*, 207. 14; *being deliberat* (=being resolved), 208. 10; *I have not dedicat*, 227. 2.

This is also shown in the adjectival construction: e.g., *accusumat*, 200. 24; and in the past ind., e.g., *he statut*, 200. 24.

*Note*.—Many of these forms are still in use in Sc. legal and formal language. E.g., 'the house *situate* as aforesaid'; 'therefore the Commissioners under the said Act *statute* and ordain' (Scottish Universities Commission, *Report*, 1900); 'the man was *repute* a common thief,' &c.

### 3. The clipped adjectival form, especially in *-air*.

E.g., *contráir*, 24. 26; *cóntrar*, 140. 9, 143. 7; *necessair*, 79. 1, 145. 5; *temerair*, 140. 23, 144. 26, &c. (See p. lxi.)

*Note*.—This usage survives in Mod. Sc.; e.g., *cóntrar* (not *contráir*) = E. *contrary*.

To these peculiarities in word-formation in M.Sc. may be added—

### 4. The prevalence of aphetic forms.

E.g., *bufe*, 9. 2; *parall*, 51. 19, &c.; *feir*, *passim*; *sail*, 53. 2; *semble*, 53. 16, 86. 13; *sembly*, 55. 23; *basit*, 55. 5; *restit*, 55. 28; *mynise*, 72. 2; *levynt* (11th), 73. 21; *greit*, 99. 13; *stable*, 71. 19, *stabliset*, 106. 17; *serf*, 109. 30; *mendis*, 168. 27; *?gowth*, 35. 4; *leif*, 67. 28; *skaipe*, 19, 24, *chaip*, 262. 7; *tyiscing*, 198. 22, &c.

Some of these, or other examples, may be due to prosodic necessity; yet there is ample evidence, in verse as well as in prose, of the general literary habit, which appears to be more confirmed than in the earlier periods.

The contrary process, shown in the imitative formation *apar-doun*, 205. 11, is rare, though this example appears to belong almost exclusively to M.Sc. *Applesit*, 73. 29, is not an imitative formation, but a translator's adoption from the French.

<sup>1</sup> This is clear in Sc. usage, and is not to be taken as a contraction of *dymynew-it*.

## III.

## EXTERNAL INFLUENCES.

Certain changes in the political and social conditions of the Middle Period prepare us for differences in the language; but we must be on our guard against assuming too readily that they explain the modifications which have been noted above. Direct interference from without, as in the vocabulary, can in many cases be proved beyond dispute, but it is not so easy, even if it were possible, to discover the causes which were at work in the general economy of the language, especially in the pronunciation and grammar. Let us glance at all the possible quarters from which an external influence might be exerted throughout the Early-Transition and Middle Periods, and test each postulate by the available data and by the comparative evidence.<sup>1</sup>

## 1. CELTIC.

It is reasonable to assume, as a trial argument, that the change in the relationship of Scots to its immediate neighbours accentuated the older differences between the North and South. The separation from the Northern English, which had now sunk into a mere *patois* without literary credit, individualised the English of Scotland. Interaction with the Celtic element in the North and West had been more or less possible in the earlier period. It may never have had any serious effect on the Teutonic Lowlands, and its influence may not have

<sup>1</sup> The methods of English interference in M.Sc. have been described above (pp. xlv-xlviii), and do not require further illustration in this section.

been any greater after the consolidation of the Scottish kingdom; but it is open to any one to hold that interchange was not less likely at the later time, when the two speeches had become, as it were, indwellers in the same house. And this argument will appear more cogent, if the explanation of the characteristics of the dialect of the Central Area, in which the M.Sc. literature arose, be based upon the proximity of that area to the Celtic borderlands throughout several centuries.

Direct evidence in support of this assumption is almost entirely wanting. In vocabulary, which is generally the chief test of external influence, there is little or nothing acquired from Celtic during the Early and Middle Periods. And small as the list of Celtic words is, it is, like that in S. English, being gradually reduced by later research. For though such words as *baird*, bard, *car* or *kar*, left (in the phrase *car-hand*), and *coronach*, outcry, are undoubtedly Celtic and appear to have come in during the Early M.Sc. period, and others, like *oy*, descendant (232. 27), may have been borrowed, there are others of even more alien look, such as *camschow*, crooked (126. 23), or *capill*, horse (256. 3, &c.), which are to be strongly suspected.<sup>1</sup> It is not so long since the simple Teutonic *bra*, hill-slope (125. 5, &c.), masqueraded as 'Cumbro-Britannic'<sup>2</sup> or Celtic,<sup>3</sup> or that *arn*, alder, was referred to G. *fearn*, or *boync* denied its English kinship. It is of course obvious

<sup>1</sup> *Cam* is undoubtedly Celtic, but an earlier borrowing from Scottish Cumbric rather than from Gaelic: *shoch*, which also means 'crooked,' is a natural N. variant (cf. 'shochle') of O.E. *sceoh* (as in 'askew'). *Capill* (*caple*, *capull*, &c.) is probably a direct formation, like M.E. *capel* from L. *caballus*: the difference in the forms in the Celtic dialects seems to prove that *they* had borrowed it, as they did in so very many cases, from an early English form.

<sup>2</sup> So Jamieson.

<sup>3</sup> So Murray, *Dialect of S. Scotland*, p. 54.

that there must have been many Celtic words in the everyday speech of the borderlands of the N.<sup>1</sup> and S.W. during the M.Sc. period, but these do not appear in literature till modern times, in Burns, Scott, Galt, and their imitators.<sup>2</sup>

The conclusions regarding Celtic influence on the pronunciation and orthography of M.Sc. are even more negative, though some hold that the influence is more extensive and subtle here than it is in the vocabulary. Dr Murray discovers Gaelic interference in, among other things, the dialectal omission of initial *th-* in *the*, *thair*, &c., in the softening of *hw-* (in *hwa*) to *f-* (*fa*), in the weakening of final *-t* and *-d* (*land* being pronounced 'laan' and *direct*, 'direk'), in *sch-* for *s-* and *sh-* (as in *schir*), and in *u* in *buke* (later *buik*) for the older *o* in *boke* (*boc*).<sup>3</sup> The only one of these which is clearly demonstrated is the N.E. borderland (Aberdeen) *f* for *hw*, which is in exact parallel with the usage of the old Forth dialect of County Wexford, Ireland; but this and *ce* for *the* never appear in M.Sc. or Mod. Sc. literature.<sup>4</sup> The rel. *at*, which disappears in M.Sc., has been described as a worn-down form of *that*, but the comparative evidence from the Scandinavian dialects forbids us to believe 'that there is as much to be said for the Celtic as for the Norse influence' in its formation.<sup>5</sup> The loss of final *d* (rare in literature) and of *t*

<sup>1</sup> See Gregor's *Glossary of the Dialect of Banffshire* (Philological Soc., 1867).

<sup>2</sup> Unless, of course, in pieces of the type of the *Flying of Dunbar and Kennedy*, where both Celt and Angle are on the aggressive. Yet even there the contribution is small and not 'current.'

<sup>3</sup> See *Dialect of S. Scotland*, pp. 26-28, 51-52, 126.

<sup>4</sup> Except in late dialect-studies like *Johnny Gibb of Gushetneuk*.

<sup>5</sup> *Dialect of S. Scotland*, p. 28.

(which is as often expressed in the same MS.<sup>1</sup>) is hard to explain, but it is more reasonable to find the cause in the Law of Laziness or in the Northern fondness for 'clipping,' than in a specific Celtic interference. So, too, the orthographic *o* for *u*, which is found in *Ham-pole* and others, defies such a ready explanation; so, too, *sch* for *s* or *sh*.<sup>2</sup> No evidence is adduced, and the *onus probandi* lies with those who claim so much for the Celt. The general inference seems to be based upon a false analogy between Gaelic and M.Sc. orthography, one writer going so far as to see evidence of Celtic habit in *cleathis*, which is pronounced 'clais.'<sup>3</sup> The assumption, even in its least exaggerated form, implies a knowledge of Gaelic orthography on the part of the metamorphosed Lowlander! But the theory and its would-be illustrations in the literary speech must fail, if we make due allowance for the historical antipathy of the two elements (so vividly expressed in the *Flyting of Dunbar and Kennedy*), and if we compare the small results achieved in the nineteenth century, when Rob Roy had become a Lowland hero.<sup>4</sup> Further, we must not forget that any Celtic interference which *might have been* possible in E. or M.Sc., was more likely to come from the Cumbrian of Strathclyde than from the Gaelic of the hill-girt clans, who defied the authority of James IV. and his successors. And when we make

<sup>1</sup> Cf. *effec* and *effect*, &c., in Douglas.

<sup>2</sup> The development of the N.E. *seo*, Sc. *scho*, Mod. E. *she*, from O.E. *seo* (which supplanted the other demonstrative form *heo*), has been explained by Dr Murray (*u.s.*, p. 126) as due to influences at the 'Celtic frontier.' It is hard to imagine how this could have come about.

<sup>3</sup> See p. xxix.

<sup>4</sup> When some of the words introduced (such as *pibroch*) were but old English borrowings in Celtic disguise.

this distinction, we must also remember that the men of Strathclyde and Galloway, the true 'Irishry' of the Middle Period, were *Romanised* Celts.

## 2. SCANDINAVIAN.

In M.Sc. there is no problem of Scandinavian influence. Such words as must be referred to Danish or Norse originals rather than to N. Anglian had been incorporated during the earliest stages of the language, and any grammatical usage, such as the inflection of the pres. indic., which the more generous philologists explain by Scandinavian suggestion, had been long established before the period of M.Sc. It is of course possible that a few words may have crept in at the ports and fishing-villages of the eastern seaboard, but these have been strictly confined to local dialect.<sup>1</sup> Nor is it likely, from what we have said above, that any words which the Gaelic-speaking districts had acquired from the Old Norse settlers<sup>2</sup> were introduced during the later period. Whatever was borrowed from the Scandinavian languages would come direct to the Anglian vocabulary, rather than through the medium of Gaelic.

The only matter of interest in the Scandinavian element in M.Sc. is the eclipse of certain older forms by their Romance doublets, *e.g.*, *garwin* (see 256. 19, note), and, by contrast, the reappearance of others, *e.g.*, *scuggis* (124.

<sup>1</sup> It may be unnecessary to point out that there are far more Scandinavian words in the N.E. dialects than in Sc.: hence the English of Scotland dates in the main from a period prior to the Danish and Norwegian settlements in England.

<sup>2</sup> For these words see Mr Craigie's article ('Oldnordiske Ord i de gæliske Sprog') in *Arkiv for nordisk Filologie*, X.

27),<sup>1</sup> which may be said to have already passed out of literary vogue.<sup>2</sup> The latter is not of general importance, but must be treated as an idiosyncrasy of certain 'anti-quarian' writers, of whom Douglas is the outstanding example.<sup>3</sup>

### 3. FRENCH.

The French contributions to the language of the Middle Period came from three quarters. There is, first, the large number of words of Anglo-French origin which had been naturalised in the Early Period and were handed on to the speech and literature of the fifteenth century; secondly, others, also Anglo-French, which had been established in the South and were now received by the Northern literature through the Chaucerian poems; and, thirdly, words from Central French, which came direct during the 'historic' alliance of the French and Scots. Of these three the first is by far the most important in the language of the Makars, the second is next, and the last, though not inconsiderable, certainly the least. A persistent popular tradition—and occasionally accredited scholarship—has exaggerated the importance of the Central French element in M.Sc. This error has arisen from neglect of the earlier history of the language, and from a sentimental distortion of the historical facts of the relationship of France and Scotland. The first class belongs to the E.Sc. division

<sup>1</sup> The O.E. analogue is *scurea*; but cf. O.Norse *skuggi* (Norse *skugge*, Sw. *skugga*, Dan. *skygge*).

<sup>2</sup> Though they sometimes reappear in later dialect-studies, as *scug* (*scon*), does in *Mansie Wauch* or Hatley Waddell's translation of *Isaiah* in 'special' Scots of 1879.

<sup>3</sup> Some of these will be found in Dr Flom's *Scandinavian Influence on Southern Lowland Scotch* (Columbia University, New York, 1900).

of M.E. and cannot be discussed here; the second falls naturally into the same division, and is partially described in the section on English influence (pp. xlv-xlviii); but the last calls for special attention.

It is right to admit at the outset that there is a presumption in favour of a strong interference by C.Fr. in M.Sc., if we are content with the superficial survey of the international conditions as stated in the text-books: more so, perhaps, when we have a scholar of M. Francisque-Michel's standing deliberately concluding that 'to thoroughly understand Scottish civilisation, we must seek for most of its more important germs in French sources,' and justifying himself throughout 457 quarto pages of tables of Scottish borrowings.<sup>1</sup> We are offered convincing evidence of the indebtedness of Scotland in the diplomatic history of the Ancient League, with its royal marriages and social splendours, in the resort of students to the Universities of Paris and Bordeaux and the coming and going of mercenaries and merchants, in the foundation of the College of Justice on the model of the *Parlement* and of the Universities on those of France, and in the influence of Calvinistic Protestantism in the development of the Reformed Religion of Scotland.<sup>2</sup>

The answer to this extravagant proposition cannot be fully given till we have discussed, in the next section, the proofs of the greater importance of Latin in M.Sc.; but the following points may be noted.

<sup>1</sup> *A Critical Inquiry into the Scottish Language, with the view of illustrating the Rise and Progress of Civilisation in Scotland.* Edinburgh, 1882.

<sup>2</sup> The conviction is assumed to be complete when we take the evidence of a book like the *Complaynt of Scotlande*, with its *boreau*, *disjune*, *escharmouschis*, *galzard*, *pasuolan*, *rammel*, *reu*, &c., or of the modern dialect, in which a boy who dislikes to play marbles confesses he 'canna be fash'd wi' bools'!



1. The social effect of the "Ancient League" has been much overstated. It hardly permeated beyond the life at Court, and it was chiefly concerned with those matters and manners which have no interest for the masses, especially in the sixteenth century. The great poets are essentially Court Poets; yet it is remarkable (if we accept the popular proposition) how little contemporary French they show in their vocabulary, except in the technical matters of art, ceremony, and fashion. There is much French, but it is the older French of the first Lowland barons, or the 'French' of the *Romances* and the *Canterbury Tales*. We cannot here refer to the historical facts which have discredited M. Michel's pretty story of a Frenchified Scotland. It is now unnecessary to recall the episodes when ambassadors were stoned in the High Street of 'Isleborough,'<sup>1</sup> or to emphasise the meaning of Douglas's uncomplimentary words, in order to make it clear that Scottish life, and with it the language, was affected only in a superficial way by French modes.

2. Though the Scot was much abroad in Paris and elsewhere, studying law and medicine, and knew French well, yet his medium *in France* and on his return was Latin.<sup>2</sup> This was even more so in the case of the theologian. That French was the language of Calvin and his school (when they were not discussing theology) is a fact of the flimsiest importance in the examination of the language of the Reformers. France to them, and especially to Knox and his English friends, was ever a Catholic country, the asylum of the exiled Jesuits. Everything was against the infiltration of French: even

<sup>1</sup> The common name for Edinburgh in the French dispatches of the later sixteenth century. The term has not been satisfactorily explained.

<sup>2</sup> Cf. John of Ireland, *supra*, p. xlvi.

the exiles in their propaganda from Paris affected to revive the purer vernacular. (See p. xlvii.)

3. The presence of a strong C.Fr. element in certain books, such as the *Complaynt of Scotlande*, is no evidence of either a general or permanent condition. Examples of similar anomalies in M.E. (especially in translations) are easy to find.

4. Many of the borrowings in M.Sc., though in French form, are really to be considered as Latin. They were adopted on account of their rhetorical value (*supra*, p. xlv), and were taken in their French form because the *Rhétoriqueurs* were the natural purveyors of such words to English and Scots writers, and because the words were, so to speak, ready to the hand of the poet, when, as Douglas shows, he had to *make* his Scots out of his Latin. The matter is further complicated by the fact that in several instances words which were taken direct from Latin were recast in the form of older A.F. borrowings, though they are unknown in French.

5. The mistaken association of M.Sc. words with C.Fr. forms may be illustrated in the following:—

*attour* (23. 21, &c.), = *at* + *our*, over ('ower'), cannot be derived, either in vowel-value or in meaning, from C.Fr. *autour* (O.F. *entour*).

*gloir* (141. 30), more commonly *glor* (16. 6, 99. 11, 162. 3), comes from O.F. *glorie* (as in M.E.) or direct from Latin. The *i* may be the M.Sc. orthographic *i* (*ante*, p. xviii): it is not the *i* of later Fr. *gloire*.

*assege*, *s.* (156. 5) has no French original: it is formed from the verb (as in M.E.) from O.F. *asegier*.

*beryss* (106. 7) is an example of analogical formation: *berie* + *iss* (*isch*), as if the form were French, like *periss*, *perisch*.

*spaceir* (148. 13) is quoted, with the Italian form, in Dr Murray's list of Fr. words in the *Complaynt* (p. cv). As there is no

French example, and as an Italian origin is impossible, the form must come from Lat. *spaciari* (*spatiari*). This will still hold, even if, as is probable, the word appeared in one of the French texts copied by the author of the *Complaynt*. It was clearly never anything else than a rhetorical Latinism (cf. § 4, *supra*), perhaps unknown outside a single passage. It attracted the French writer and the Scottish plagiarist *because it was Latin*.

*boule*, a ball, as in M.E., shows A.F. modification of Lat. *bullā*.

It is E. as well as Sc. Cf. Lydgate (*Pylgr. Sowle*), 'This grete world . . . round as a boule' with *Compl. of Scotl.* (p. 33, E. E. T. S.), 'This varld is ronde lyik ane boule.'

More extreme examples of false derivation are plentiful, especially in M. Francisque-Michel's book. *Bawbee* (which became current in 1541), has been seriously explained as a corruption of *basse-pièce* or of *bas billon*, both of which would have been none the less philologically impossible, had it not been ascertained that the name came from the mint-master, Alexander Orrock of Sillebawby. But the extremity of linguistic folly is reached when the child's *bae* must be explained by the ever-famous bleat in the French farce of *Pathelin*!<sup>1</sup>

It is more difficult to settle the question of M.Sc. indebtedness to French in its use of *ane*,<sup>2</sup> the plural of the adjective,<sup>3</sup> and the position of the adjective.<sup>4</sup> According to Dr Murray the first "was introduced in literature and set speech in imitation of the French, so that the Sc. *ane kyng* answered to the French *un roi*—

<sup>1</sup> So M. Francisque-Michel, p. 320. It is perhaps unfair to deal hardly with a book which, even had it been done better, must nevertheless be out of date by this time; but it is still popular and in high repute as a quarry of Franco-Scottish matters. The criticism is the more unwilling, as M. Francisque-Michel's reputation as a literary antiquary stands high in other fields of research.

<sup>2</sup> *Ante*, p. xxxiii.

<sup>3</sup> *Ante*, p. xxxii.

<sup>4</sup> *Ante*, p. xl.

that is, both *one king* and *a king*,"<sup>1</sup> and the second shows "another evident trace of French fashion."<sup>2</sup> No hint of proof is forthcoming, and it is extremely difficult to imagine the intellectual or literary condition which imposed such an arbitrary rule so effectively throughout a clearly defined period. The proposition cannot be brought under any of the ordinary categories of linguistic imitation, for it implies more than the mere gallicising of native forms. It amounts to the admission of a *grammatical* interference in a quarter least liable to interference of any kind, and to an absolute recognition by every writer and scribe of the propriety of an affectation as ingenious as uncalled for. Whether *ane* be merely an orthographical mannerism, perhaps entirely scribal, or an illustration of the Northern craving for grammatical uniformity, it is best to class it—with *-is* for *ë*, or *torne* for *trone*<sup>3</sup>—among the unexplained eccentricities of M.Sc. Dr Murray's admission that the adjectival plural was first introduced "in legal verbiage" gives a clue to the Latin rather than to the French origin of the habit; but neither this usage nor that in which the adjective follows its substantive involves so much as does the suggested explanation of *ane*. The inverted position of the adjective, when not due to poetic licence, is more probably a reminiscence of Latin syntactical usage. See the examples in John of Ireland (p. 100), where *concepçioun virginale*, *ressoune naturale*, are obviously direct echoes of theological Latin.

#### 4. LATIN.

The complement of the statement that the influence of C.Fr. in M.Sc. has been much overestimated is that the

<sup>1</sup> *S. Dial. of Scott.*, p. 57.

<sup>2</sup> *Ibid.*

<sup>3</sup> See pp. xxxix, xxx.

influence of Latin has not been sufficiently recognised. To the sixteenth-century Scot Latin was really a living language, in that it served not merely the purposes of literature and ceremonial but even of the ordinary business of life. There is ample evidence that it was the familiar medium of all classes above the poorest and most uneducated, and that it was used with such ease that we must believe that it frequently took the place of the vernacular in thinking as well as in writing. The effect of this on the literary side of Scots could not but be great. The habit not only led to the direct incorporation of Latin words and usages, but it facilitated the imitation of the Latinised style of the *Rhétoriciens* and their disciples. This explains the paradox that though M.Sc. verse is more 'aureate' in its vocabulary than contemporary English, there is less suspicion of pedantry in it than in the milder efforts in the South. There are, of course, extreme cases, such as Dunbar's *Ave Maria*,<sup>1</sup> where the Latin element is consciously exaggerated; but in the general body of M.Sc. literature, and especially in the verse, it is always prominent. Even Lyndsay, who was no scholar, plies the 'Latial verbocination' as no Southern courtier could have done. Recognition of this important fact must moderate the absurdity of the claim made by the author of the *Complaynt of Scotlande* that he has "vsit domestic Scottis langage, maist intelligibil for the vlgare pepil."<sup>2</sup>

Hence it is that many of the non-Teutonic words and forms in M.Sc. which are explained as French, *because the French analogues more readily occur to us*, are of immediate Latin origin. Some have even been described as Romance, though no French parallel is known. Yet

<sup>1</sup> *Infra*, p. 14.

<sup>2</sup> *Infra*, p. 145.

not only do we have the philological evidence of the words themselves, but we can in many places see the words in process of naturalisation.

On the latter point the testimony of certain M.Sc. writers is interesting. John of Ireland craves leniency for his effort in the vernacular, because he was “thretty zeris nurist in fraunce, and in the noble study of paris in latin tounge, and knew nocht the gret eloquens of chauceir na colouris þat men vsis in þis Inglis metir.”<sup>1</sup> Elsewhere, he says of his book, “I haue maid þis werk in þis maner of speking, in the commoune langage of þis cuntre: bot in the tovnge þat I know better, þat is latin, I maid . . . thre bukis of the concepcioun virginale in parisß.”<sup>2</sup> Douglas, after justifying his use of “bastard latyne, frensch, or inglis,”<sup>3</sup> proceeds to emphasise the imperfections of Scots when compared with Latin, and to show how he must borrow, if only to make a ‘ganand translation’ of Virgil’s meaning.<sup>4</sup> This comes of course more naturally in his version of the *Aeneid*, but it is shown without stint in his original prologues. Even Bellenden in his translation of Livy ‘exceeds’ his author by the introduction of pure Latin words.<sup>5</sup> The writer of the *Complaynt* (a mosaic of translation from the French, printed in Paris), while protesting that he will be simple in his language, adds—“3it nochtheles ther is mony vordis of antiquite that i hef rehersit in this tracteit, the quhilkis culd nocht be translatit in oure scottis langage, as *auguris* . . . ande mony vthir romane dictions; ther for gyf sic vordis suld be disusit or detekkit, than the phrasis of the antiquite vald be confundit ande adnullit: ther for it is necessair at sum tyme til myxt oure langage vitht part of

<sup>1</sup> *Infra*, p. 97.

<sup>2</sup> *Infra*, pp. 99-100: also *supra*, p. xlvi.

<sup>3</sup> *Infra*, p. 111.

<sup>4</sup> *Infra*, pp. 118, 119.

<sup>5</sup> See note, p. 304.

termis dreuyn fra lateen, be rason that oure scottis tong is nocht sa copeus as is the lateen tong.”<sup>1</sup> It is remarkable that in those passages of the *Complaynt* which may be assumed to be original the vocabulary is more Latin, and more purely Latin, than in the plagiarised portions; which would seem to prove that even an author who could write such phrases as the ‘rumour of rammache foulis’ in his translation readily fell to Latin when his hand was free.

There are many examples in the following pages and throughout M.Sc. literature where it is clear that the original Latin word is present in the mind of the writer from the first, and that his inability to find an equivalent in the vernacular (whether A.F. or N.E.) compels him to naturalise the word in a more or less unchanged form. Sometimes there would appear to be no effort to refuse the Latin word: and sometimes it is incorporated as a second form. Thus, to quote extreme examples, we have in the Scots Acts ‘withouttin more or delay,’ where *more* can be nothing but Lat. *mora* (*sine mora aut dilatione*), and in a Presbytery certificate in favour of Alexander Hume, author of the *Day Estival*, the phrase ‘apt and idoneus to enter the ministry.’ Analogous to these is *confundit ande adnullit* on p. 145.

Of obvious borrowings from Latin there are many examples, such as *vilipendit* (200. 2), *pretermittit* (208. 30), *caliginus* (148. 28), *translatory* (17. 13), *languor* (104. 8), *exquisite* (145. 6), *sopit* (147. 9), *redimye* (108. 18), *exsecute* (147. 16), *rememorance* (155. 7), *spaceir*<sup>2</sup> (148. 13), or a special form such as *fructual* (166. 20). To these may be added the words transferred in translation or special context, e.g., *castels* (104. 6), *defamet* (103. 31); and those

<sup>1</sup> *Infra*, pp. 145, 146.

<sup>2</sup> See p. lviii.

which are used with the original Latin meaning, e.g., *redusyng* (124. 25), *pretendis* (93. 8), *inducis* (94. 22), *preferris* (150. 12). Such varieties, however, represent only a small part of the Latin element.

A large number of words, especially adjectives, appear with clipped terminations; e.g., *punct*, *coniunct* (cf. the older *sanct*, which remains in M.Sc.); *facund*; *dulce*; *amene*; *ding*, *malng*, *condng* (representing the M.Lat. *-ngnus*); *singulare*, *temerair*, *preclair*, *ordinair* (which if not Lat. can only be A.F., as the older *contrair*); *gut* (186. 9); *rawk*; *Afrik*, *layik*; *macull* (*makle*), *habitakle*; *humill*; *brumall*; &c. In doubtful cases, where some claim may be made for French influence, it is safe to assume that the word had been adopted earlier from A.F. (e.g., *contrair*), or by analogy of A.F. formation (cf. *beriss*, *u.s.*), rather than from C.Fr. As a general rule the M.Sc. adjectives in *-ern*, *-ing* (*-ignus*), *-air*, *-us*, *-ck*, *-ik* (*layik*, 180. 23), participles in *-at*, *-ut*, and substantives in *-ud* (*celsitud*, 17. 2, *pulchritude*, 16. 29, &c.) are taken direct from the Latin. Sometimes it would appear that a word was drawn from two sources; e.g., *traductione*, which is probably Fr. in the *Complaynt*, and most likely Latin in Bellenden. Again, *-a*, which probably represents Fr. *-é* in *allya* (*allié*, ally), more probably indicates the Latin termination in *achademya* (141. 15, &c.) Some words which were originally taken from A.F. are Latinised in M.Sc., though they continued, as in M.E., and still continue in spoken dialect, in the older form, as, for example, the names of the months (*Januar*, *Februar*, *Aperile* (*Aprile*), *Maij*, *Junij*, &c.)<sup>1</sup>

<sup>1</sup> There is no C.Fr. influence in any of these names, as is sometimes stated. I do not know Dr Murray's authority for *Julet* (July) in the quotation from Lyndsay (*S. Dial. of Scott.*, p. 60), where *Julie* is the usual reading.



Fuller discussion of the subject will but emphasise the fact that the greater part of the non-Teutonic infusion in M.Sc. is Latin, and that the larger portion of the Fr. element was introduced at an earlier period or indirectly through the Chaucerian poems. The C.Fr. borrowings, like *preaux* (85. 24), *devoyr* (91. 7), *charpentier* (138. 1), *hurt nature* (138. 12), and others in the translations, or those partially disguised in terms dealing with art, amusements, luxuries, and the like, are much less numerous than the contributions from Classical and Renaissance Latin.

BIBLIOGRAPHICAL ACCOUNT  
OF  
THE MANUSCRIPT COLLECTIONS AND  
CHEPMAN & MYLLAR'S PRINTS  
(pp. 1-76).

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TO these collections we owe the preservation of much the greater portion of the original verse of the early Middle Period. Of Henryson, for example, we have absolutely nothing outside these Collections, except another version of the *Fables* in the Harleian MS. and a late copy of the so-called 'Abbey Walk' in the Riddell MS. (1636). Without the Bannatyne MS. or the Maitland Folio MS. we should have had but a fragment of Dunbar. No literature, not even Spanish, has been so dependent on the pious industry of later anthologists.

The fact that the majority of the texts are copies, varying from twenty years to half-a-century later than the original compositions, must be borne in mind when estimating their philological value. In the Bannatyne MS., for example, there is evidence of considerable editorial interference with the text as first known to the transcriber. This can be seen by comparing the first drafts of many of the pieces (which are preserved in the MS.) with the 'clean copies' of the main part of the MS.

The Collections, which are illustrated in this volume, fall into three groups: A. The *Mackulloch* and *Gray MSS.*, in which the literary material is preserved, as it were by accident, on the fly-leaves and blank pages; B. The *Asloan*, *Bannatyne*, and *Maitland Folio MSS.*, which are true anthologies and devoted exclusively to Scots verse and prose; and C. the fragmentary remains of the prints issued by Chepman & Myllar from the first Scottish press.

## I. THE MAKCULLOCH MS.

The manuscript proper consists of notes in Latin by Magnus Makculloch of lectures on logic &c., delivered at Louvain by Petrus de Mera, Andrea de Alchmaria, and Theodricus Meyssach, in the year 1477 (see ff. 85 *a*, 136 *b*, 200 *a*, and last fly-leaf). On f. 136 *b* the writer styles himself 'iohannis de tayn alias makculloch'; and on the last fly-leaf 'mabinus makculloch' is written twice.<sup>1</sup> The notes are in double columns (about  $7\frac{1}{2}'' \times 2\frac{1}{2}''$ ) on paper pages  $11\frac{1}{4}'' \times 8\frac{1}{4}''$ , ornamented with many large initial letters in black, or black and red. The volume appears to have been in the possession of 'i. purde,' who may have been the copyist of the vernacular pieces on the blank pages (see 1, in following list). It was acquired by Dr David Laing in 1854, and was bequeathed by him to the Library of the University of Edinburgh. It is bound in full mottled calf (modern) and is labelled 'Liber manuscriptus M. Macculloch. M.CCCC.LXXVII.' The press-mark is 'Laing MSS., No. 149.'

The interpolations are :—

1. *On the front fly-leaves.* From Henryson's *Fables* (printed *infra*, pp. 1-7). At the end—'*nomen scriptoris iohannis p . . .*'; and on the next page—'*iste liber pertinet i purde.*' Then follow, on the same page—

2. Two seven-line stanzas, beginning—

'O farest lady, o swetast lady, o blisful lady, hewyznis quheyne,  
O strene so brycht, þat gyfys lycht til hewyne & haly kyrk.'

3. f. 86 *b*. Eight eight-line stanzas of religious verse, beginning—

'In myddis myne hart and thirlis throw þe vanis';

and the first stanza concluding—

'Quhen þat i se þe nalit one þe ruid.'

4. f. 87 *a*. Six eight-line stanzas, beginning—

'Man hef in mynd & mend þi myfs,  
Quhill þow art heir in lyf lyffand.'<sup>2</sup>

Each with the burden, *Memor esto nouissima.*

<sup>1</sup> It is difficult to explain these differences. It is possible that John and Maben may be kinsmen (younger brothers?) of Magnus. See the note on p. lxi.

<sup>2</sup> Cf. Gray MS., No. 5.

5. f. 87 *a*, 2nd col. Henryson's *Prais of Aige* (printed in Laing's edition, p. 21) beginning—

'In tyl ane garth wnder ane reid roseir.'

(Cf. *Chepman & Myllar*, No. 11.) This is followed on the same page by

6. A metrical version of the Lord's Prayer (eight lines), beginning—

'Almychty god, *our* fader of hewyne abuf,  
blyssyt be þi name *with* ws allowit alway;  
Come mot þi kynrik til al þat can þe luf;'

and

7. A 'Hail-Mary,' in five lines.

8. f. 120 *b*. Some lines in mingled Latin and Scots, beginning

'Crist qui lux es et . . es, o Iesu crist þe verray lycht.'

(On f. 154 *b*. the scribe adds—

*Iam scripsi totum; pro cristo da michi potum;*

and below

*Incipit secundus liber priorum analeticorum, &c.  
Detur pro penna scriptori pulchra puella.)*

9. f. 181 *b*. Five eight-line stanzas, beginning—

'Quhen fair flora þe goddes of al flowris,' &c.,

being stanzas i.-iv. and vii. of Henryson's poem entitled 'The ressoning betuix aige and yowth' (ed. Laing, p. 23).

10. f. 183 *b*. Five eight-line stanzas of Dunbar's *Ballat of our Lady* (ed. S. T. S., ii. p. 272; Schipper, p. 372), beginning—

'Royß mary, most of vertu *virginall*,  
Frech flowr, one quhome þe hewywnis dew downe fell;'

with a refrain (given in the first stanza),

'O mater iesu salve maria.'

11. ff. 187 *b*, 188 *a*. Glosses of M.Lat. words (106 entries) beginning—

'hoc ydeoma, a leid.  
hoc numisma, *cungze*.  
hoc crepusculum, ewyn tyd.  
hoc diluculum, dawyn.  
flebotimio, as to lat blud,  
incanto, as *scharin*,' &c., &c.

12. ff. 190 *a*, 190 *b*. Seventy-nine lines of rules of health and conduct, beginning—

'For hail of very keip fra cald þi heid:  
Eit na raw meit; tak gud heid *pair* to:  
Drynk hailsum wyne; feid þe *with* lycht bred:  
*With* appetit ryß fra þi meit also.'

13. ff. 200 *b*, 201 *a*. Two pages (imperfect) of religious verse, beginning—

‘ Herkyne wordis wonder gud,  
How iesu crist wes done one rud :  
With luffly spech and mylde mud  
He schew to man,  
How he fra hel with panis fel  
Our saulis wane.’<sup>1</sup>

## II. THE GRAY MS.

This is a miscellany of Scottish genealogy and chronicle, notarial styles, and religious scraps, made *c.* 1500 by James Gray, notary-public and priest of the diocese of Dunblane. It is a small volume ( $4\frac{5}{8}'' \times 3\frac{3}{8}''$ ) written partly on vellum; and is now preserved in the Advocates' Library (MSS. 34. 7. 3). Its genealogical notes are described by Thomas Innes in his *Critical Essay*, ii. 627-631.<sup>2</sup>

The verse interpolations in the vernacular are as follows:—

1. f. 27 *a*. Six lines, entitled ‘Aristoteles magnus’—

‘ Gyf thou cummis to the flude  
And the wawis be woude,  
Hufe & hald the still.  
Then may cum ane vther day,  
Quben wyndis & wedder ar away;  
Than ma þou waid at will.’

2. ff. 70 *a*-71 *b*. Six twelve-line stanzas, beginning—

‘ Forcy as deith is likand lufe.’

(Printed *infra*, p. 8.)

3. ff. 74 *a*-76 *b*. Twelve twelve-line stanzas, beginning—

‘ This is goddis awne complaint.’

*Note.*—Nine stanzas had been written and concluded with ‘explicit quod glassinbery’ (f. 75 *b*). The remaining three were then added in a larger and coarser hand. A reference in f. 75 *a*. seems to indicate the proper place of interpolation. Laing printed only the nine stanzas in his *Early Metrical Tales* (pp. 46-47).

<sup>1</sup> This early example of this metrical form is noteworthy.

<sup>2</sup> The following passage from Thomas Innes's *Critical Essay*, ii. 631, brings the two names Magnus Makculloch and James Gray together in an interesting way:—

“I cannot finish this account of *James Gray* without taking notice that he is probably the same person mentioned at the end of the second book of the MS. *Scotichronicon* (one of the fullest of that kind), belonging to the honourable family of *Pannure*. The words of this MS. are: *Explicit liber secundus Scotichronicon 9 Ianuar. in Edinburg. oppido, A.D. 1480. per me magnum Macculloch* (and in another hand), & *per me Jacobum Gray illuminatus.*”

4. ff. 77 a-78 b. Eight eight-line stanzas, beginning—

‘To the, maist peirlas prince of pece,  
With all my power I þe pray;’

with the refrain *Miserere mei deus*.

5. ff. 78 b-79 a. The poem, with the refrain ‘This world is verra vanite,’ printed *infra*, p. 11.

No. 1 is unimportant. Nos. 2 and 4 are obviously Scottish. Nos. 3 and 5 appear to be Scottish recensions of Southern poems (see *infra*, pp. 269-270).

### III. THE ASLOAN MS.

This important MS. was written by John Asloan (or Asloane, or Sloane) towards the beginning of the sixteenth century. Chalmers identifies him with a procurator or advocate of that name, in the reign of James IV., and proprietor of the small Galloway estate of Garreach. A considerable portion of the MS. has been lost, probably at an early period. Of the sixty pieces named in the table of contents<sup>1</sup> thirty-four are missing. The volume, which belonged to the Boswell family of Auchinleck, passed on 29th June 1882 to R. W. Talbot (now Lord Talbot de Malahide), who married Emily, daughter of the last baronet of Auchinleck. Ten or twelve years ago it lay for some time in the MS. Department of the British Museum. The Editor had the opportunity of examining it then, and of obtaining the following notes of the contents, which are supplemented from the notes made in 1810 by William Gibb for George Chalmers (*Chalmers MS. Collections*, Library of the University of Edinburgh). The volume was then bound in full yellow-brown morocco, gold-tooled, and was labelled “Scottish tracts in prose and verse.” It is much to be regretted that Lord Talbot is unable to grant access to the volume, the more so as the success of the Scottish Text Society’s proposed Series of all the early MS. Collections depends largely on the complete reproduction of this the earliest anthology.

In the following list the lost portions, which are supplied from the Chalmers transcript of the extant Table of Contents,<sup>1</sup> are printed within brackets. The pagination (which is later, and probably by Lord Auchinleck) is continuous.

1. ff. 1-40. A theological treatise in several chapters by John of Irland (Jhon Yrland) on the passion, the sacrament and virtue of penance, confession, prayer, &c. Chap. ii. deals with ‘the causis of compilatioun of this werke in this language.’

<sup>1</sup> The table of contents appears to have been written after the dislocation of the pages, as No. 43\* is entered separately as “*Ane ballat of luf. liv.*”

2. ff. 41-76 b. *Pe Buke of þe Chelß*, beginning—

‘Sone efter þe tyme þat ald Saturnus  
He regnit had and woidit of his houß,  
Sa throw þe coniunctioun þat þan befell  
Off þis schrewit Saturnus þat I of tell,’ &c.

(Large extracts and an epitome are given in Chalmers’s Transcripts.)

3. ff. 77 a-86 a. *þe divisoun of all þe warld callit þe cart, drawyn in Yngliß*. (Prose.)  
4. ff. 86 a-92 b. *þe wertuis of nobilnes and portratour pairof, callit þe portuus and matynes of the samyn*. (Printed by Chepman & Myllar, 1508. See *infra*, pp. 70-76.)  
5. ff. 93 a-98 b. *þe Scottis originale*. (? Written early in the reign of James V.)  
6. ff. 99 a-107. *þe tractact of a part of the Ynglish Cronikle, schawand of þar kingis part of þar ewill and cursit gouvernance*. (Unfinished.) Fol. 108 is blank.  
7. ff. 109-123. *Ane schort memoriale of the Scottis corniklis for addicioun*. (An account of the reign of James II., &c.: printed by Thomas Thomson, 1827.)  
8. ff. 124-136. *Ane tractat drawin owt of the Scottis Cornikle, begynand in the thrid age of the warld*. (Epitomised in Chalmers’s Transcripts.)  
9. ff. 137-150 b. *The Spektakle of Luf or delectatioun of luf of wemen*. (*In eight parts*. The work is printed in the Bann. Miscellany, vol. ii., ed. Laing. The prologue is printed *infra*, p. 17.)  
10. ff. 151 a-166. *Ane extract of þe bibill of þe sex werk days according to the sex agis, quhilkis restit in the sevynt; and figuris of the ald testament and newe*.  
11. ff. 167-209. *þe buke of the sewyn sagis*, beginning—

‘Ane empriour in tymes bygane  
In Rome callit Diocesiane  
Wonyt in welth and hie empyß,  
For he was witty, baith war and wyß.’

A complete transcript of this poem was made by Laing. It is preserved in the Library of the University of Edinburgh (Laing MSS., i. 481).

12. ff. 210-211. *þe iustis betuix þe tailzcour & þe sowtar*. (By Dunbar.)  
13. ff. 211 b-212 b. *þe fenzeit fallß freir of Tungland*. (By Dunbar.) Imperfect: ends “& cuir the tuchettis at him tuggit.”  
[14. *þe testament of Cresseid*. 15. *þe disputacioun betuix þe nyctingale, mavis, [and þe] merle*. 16. *þe goldin targe*. 17. *Master Robert Hendersonis dreame, On fut by forth*. 18. *þe sawis of þe angell deid, quhyte dragoun, deuill, wysman, blak dragoun, young man, and of þe sawlis in hell*. 19. *þe buke of curtesy and nortur*. 20. *þe document of Schir Gilbert Hay*. 21. *þe regiment of kingis with þe buke of phisnomy*. 22. *A ballat of þe incarnacioun*. 23. *A ballat of steidfastneß*. 24. *A ballat of recompence*. 25. *A ballat of our lady of pete*. 26. *A ballat of disputacioun betuix þe body and*

- sauill.* 27. *A ballat of the devillis inquest.* 28. *A ballat of our Lady.* 29. *þe buke of Colkelby.* 30. *þe buke of þe Otter and þe Ele.* 31. *þe flyting betuix Kennyde and Dunbar.* 32. *The fablis of Esope; and first of þe paddok and the mouß.* 33. *þe preching of þe swallow.* 34. *þe lyoun & the mouß.* 35. *Chanticleer and þe fox.* 36. *þe toid and þe wolf.* 37. *þe parliament of bestis.* 38. *By a palace as I couth þais.* 39. *A ballat of treuth.*]
40. ff. 213 a-228 b. *þe buke of þe Howlat.* (Printed by the Bannatyne Club, 1823; by the S. T. S., *Scott. Allit. Poems*, ed. Amours.)
41. ff. 229-235 b. *þe talis of þe fyue bestis.* (The horse, hart, unicorn, bear, and wolf.)
42. ff. 236 a-240 a. *þe tale of þe uplandis mouß and the borrows toun mouß.* (Henryson.)
43. ff. 240-242. *þe maner of þe crying of ane playe.* (Dunbar.)
- 43\*. ff. 243-246. Four leaves (32 stanzas) misplaced. The text is a transcript of a portion of Lydgate's *Complaynt of the Black Knight* and should be added to No. 49 below. The two last lines of this fragment are ll. 573, 574 of the text in Prof. Skeat's *Chaucerian and Other Pieces*, p. 262.
44. ff. 247 a-256. *þe buke of Orpheus & Erudices his quene.* (Henryson.)
45. ff. 257-262. *þe buke of þe thre prestis of peblis; how þai tald þar talis.* (Imperfect.) Printed by Charteris 1603, by Pinkerton in *Scotish Poems*, by Sibbald in the *Chronicle of Scotish Poetry* II. (expurgated), and by Laing.
46. ff. 263-290. *þe contemplatioun of synnaris, appliand for cuerilk day of the oulk.* (Summarised in Chalmers's Transcripts.)
47. ff. 290 b-292 a. *þe passioun of Jesu, beginning—*  
     ‘Amang þir freris in a closter.’ (Dunbar.)
48. f. 292 a. *Ane ballat of our lady, beginning—*  
     ‘O hie empyris and quene celestiale.’ (Dunbar.)
- 49 & 43\*. ff. 293-300 b. *þe mayng and disport of Chaucer.* (I.e. Lydgate's *Complaynt of the Black Knight*.) Thirty-two stanzas are misplaced after No. 43. Cf. Chepman & Myllar, No. 8 (*infra*, p. lxxiv).
50. f. 301 a. *Rois Mary most of werterwe virginale.* (Dunbar.) See No. 10 in the Makculloch MS. (*supra*, p. lxxviii).
51. ff. 301 b-303 a. *Another Ballat of our lady, beginning—*  
     ‘Closter of Crist, riche recent flour delyß.’ (Kennedy.)  
     (Printed by Laing.)
52. ff. 303-304. *Hale sterne superne, hale in eterne.* (Dunbar.) (Printed *infra*, p. 14, from the Asloan text.)
- [53. *þe buke of ralf colþear.* 54. *þe buke of Schir Golograß and schir garwanc.* 55. *þe disputacioun betuix þe merle and þe nyctingale.* 56. *Dunburis derige of Edinburgh and Strivling.* 57. *Ane ballat of all officeris.* 58. *Ane ballat of making of . . .* 59. *Ane ballat of pacience.* 60. *Ane ballat of warldlie plesance.*]



#### IV. THE BANNATYNE MS.

This MS. (Adv. Lib. MSS. 1. 1. 6) was written in 1568 by George Bannatyne (see *Memorials of George Bannatyne*, printed by the Bannatyne Club, 1829). The pages have been carefully inlaid ( $10\frac{1}{2}'' \times 16\frac{3}{8}''$ ), and the whole has been handsomely bound in two volumes, in full green morocco, tooled. The MS. proper is preceded by rough copies of a number of the poems (fifty-four pages), which appear to have been written by the compiler as a preliminary to his collection.

As the entire MS. has been reprinted by the *Hunterian Club* (1873-1902), a detailed account of its contents is here unnecessary. It contains 334 pieces, or 376 if we include the duplicates and others written later at the end. More than forty authors are named, but a large proportion of the poems is anonymous.

#### V. THE MAITLAND FOLIO MS.

This MS. was compiled by Sir Richard Maitland of Lethington, Lord Privy Seal of Scotland, a few years later than the Bannatyne MS., c. 1570-1590. It is preserved in the Library of Magdalene College, Cambridge, among the books and papers bequeathed by Samuel Pepys, who had bought it at the Lauderdale Sale in 1692.

The pages of the MS., which number 366, were partially misplaced by Pepys's binder when the whole was carefully inlaid and bound in calf, but they appear to be complete, and, though water-stained, are in good condition. The size is  $14'' \times 9''$ . The MS. appears to have been written out by several hands.

Another MS. of 138 leaves, known as the Quarto Maitland, is preserved in the same collection. It was written by Sir Richard's daughter Marie, in 1586. It contains ninety-six pieces, of which forty-two are in the Folio. The additional items are later and of inferior interest.

Both MSS. were examined by Pinkerton and inventoried by him in the Appendix to his *Ancient Scottish Poems* (1786, ii. pp. 437-471). His account, which is interspersed with critical remarks *more suo*, is still serviceable, but a more accurate Table of Contents will appear in the edition promised by the Scottish Text Society, which has obtained a complete transcript of the MS. through the courtesy of the Governing Body of the College. The extracts printed in this volume were copied by Mr Rogers of the University Library, Cambridge, who had access to the MS. on behalf of the Scottish Text Society.

## VI. CHEPMAN &amp; MYLLAR'S PRINTS.

This is a unique volume (Adv. Lib., 19. 1. 16) of fragments of Scots poems and prose-pieces printed in Edinburgh in 1508 by Walter Chepman and Androw Myllar. These are the earliest extant specimens of Scottish printing. The collection was picked up in Ayrshire, and was presented to the Advocates' Library by a Mr Alston of Glasgow (see Dickson, *Introd. of the Art of Printing into Scotland*, 1885, p. 3). The prints appear to have been issued separately, and are not bound up in their order of publication. The pages, which average about  $3\frac{3}{4} \times 6$ ", are inlaid in strong paper  $8 \times 10$ ".

The volume contains the following pieces. All, except Nos. 16-20, appear to have been printed in Edinburgh. Nos. 16-19 are believed to have been issued from Myllar's French press. The last is probably of foreign origin. (See Dickson, *u.s.* pp. 51-59).

1. *The Porteous of Noblenes*. Printed on 20th April 1508. See Asloan MS. No. 4. This piece is printed *infra*, pp. 70-76.
2. *The Knightly tale of Golagros and Gawane*. Followed by
3. A *Balade*, beginning—

‘Thingis in kynde desyris thingis lyke;  
Bot discontrair hatis ewiry thing.’

(See Bann. MS.).

4. *Syr Eglamoure of Artoys*. Followed by
  5. A *Balade*, beginning—
- ‘In all oure gardyn growis thare na flouris,  
Herbe, nor tree, þat frute has borne this yere.’
6. Dunbar's *Goldyn Targe*. (Complete.)
  7. A fragment of *Gude Counsaile to the King*. (Title wanting.)
  8. *The Maying and disport of Chaucer*; the earliest of these prints (4th April 1508). Complete. Cf. Asloan MS. No. 49. Followed by
  9. A piece, beginning—

‘O when be dyvyne deliberation  
Of persons thire in a god hede yfere.’

The colophon of 8 follows No. 9.

10. *The Flyting of Dunbar and Kennedie*. (Incomplete.) Followed by
11. Henryson's *Pratis of Aige*, beginning—

‘Wythin a garth and a rede roseir.’

(Cf. Macculloch MS. No. 5) and

12. A piece beginning—

‘Devisе prowes and eke humilitee  
That maidenis haue in euerich wyse.’

13. *The Traitie of Orpheus kyng and how he zeid to heuyn & to hel to seik his quene; And ane othir ballad in the lattir end, i.e.—*
14. Henryson's '*Want of wyse men,*' beginning  
                   'Me ferlyis of this grete confusioun.'
15. *The Ballade of ane right noble victorius & myghty lord, Barnard Stewart, lord of Aubigny, &c.*
16. A portion of Dunbar's *Twa Mariit Wemen & the Wedo.*
17. Dunbar's *Lament for the Makaris.*
18. Dunbar's *Kynd Kittok* (*infra*, p. 26).
19. Dunbar's poem beginning '*I Maister Andro Kennedy.*' (S.T.S. edit. p. 54.)
20. *A gest of Robyn Hode.*

The entire collection was reproduced in facsimile by Laing in 1827. Copies of the reprint are extremely rare, as few escaped destruction by fire in the bookbinder's shop.

## LIST OF ABBREVIATIONS.

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<i>a.</i>	adjective.	<i>N.E.D.</i>	<i>New English Dictionary</i>
Adv. Lib.	Advocates' Library, Edinburgh.		(Oxford).
A.F.	Anglo-French.	Northumb.	Northumbrian.
aph.	aphetic, aphetic form of.	<i>num.</i>	numeral.
B.M.	British Museum.	O.E.	Old English ('Anglo-Saxon').
C.	Central.	O.F.	Old French.
<i>comp.</i>	comparative.	<i>pl.</i>	plural.
<i>conj.</i>	conjunction.	<i>prep.</i>	preposition.
dial.	dialect, dialectal.	<i>pron.</i>	pronoun.
<i>e, E.</i>	early.	<i>rel.</i>	relative.
E.E.T.S.	Early English Text Society.	S.	Southern.
E.Sc.	Early Scots.	<i>s.</i>	substantive (noun).
<i>f.</i>	feminine.	Sc.	Scots.
<i>fig.</i>	figuratively.	S.T.S.	Scottish Text Society.
Fr.	French.	<i>sup.</i>	superlative.
<i>gen.</i>	generally.	<i>syn.</i>	synonym, synonymous
init.	initial, initially.		with.
l.	late.	var.	variant.
L.	Latin.	<i>v.</i>	verb.
<i>m.</i>	masculine.	<i>v. aux.</i>	auxiliary verb.
M.E.	Middle English.	<i>v. n.</i>	verbal noun.
Midl. E.	Midland English.	<i>v. p.</i>	verb, present participle.
M.Sc.	Middle Scots.	<i>v. pp.</i>	verb, past participle.
Mod. E.	Modern English.	<i>v. pr.</i>	verb, present indicative.
Mod. Sc.	Modern Scots (dialects).	<i>v. pt.</i>	verb, past indicative.
N.	Northern.	Vulg.	Vulgate.

# SPECIMENS OF MIDDLE SCOTS.

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## I.

### THE MANUSCRIPT COLLECTIONS.<sup>1</sup>

#### A. THE MAKCULLOCH MANUSCRIPT (*after* 1477).

(Univ. of Edin., Laing MSS., No. 149.)

[The following verses constitute the First Prologue and First Fable of the *Morall Fabillis of Esope*, written by Robert Henryson, probably not later than the accession of James IV. in 1488. The poetical extracts on the blank pages of the MS. are in a late fifteenth-century hand, and must have been inscribed within a few years of their composition.]

## I.

### PROLOGUE TO AESOP'S FABLES.

THOWCHT fenzeit fablis of auld poetry  
be nocht al groundit vpone trewth, 3it þan  
þar polit termys of sueit rethory  
ar rycht plesand one to þe eyr of man;  
5 and als þe cauð quhy þai ferst begane  
was to repreif þe of þi myslewyng,  
of man be figowr of ane oþer thing.

Fol. 2 b.

<sup>1</sup> See the Introduction for an account of these Collections.

In lik maner as throw a bustewouß erd,  
 so it be laborit *with* grit diligens,  
 spryngyß þe flowris & þe corne on brerd,  
 hailsum & gud to mannīs sustinens,  
 so spryngiß þar a moral sueit sentens 5  
 out of þe sutill dyt of poetry,  
 to gud purpoß, quha cowth it weil apply.

The nuttis schell, thocht it be hard & thewch,  
 haldis þe kyrnal sueit & delectabill :  
 so lyiß þar a doctryne wiß anewch 10  
 and ful of fruyt wiþin a fenzeit fabill :  
 and clerkis sayiß it is rycht profitabill  
 amang ernyst to myng a miry sport,  
 to blyth þe spreit and gar the tyme be schort.

For as a bow þat ay is bent 15  
 worthis wnsمرت & dullis on þe stryng,  
 so dois þe mynd þat ay is diligent  
 in ernystful thowchttis & in studying :  
 with sad materis sum meryneß to myng  
 accordis weil ; þis esop said, I wyß,  
 ‘dulcius arrident seria picta iocyß.’ 20

Off þis poete, my masteris, *with* 3our leif,  
 submyttyng me to 3our correctioun,  
 In moder thowng of latyne I wald preif  
 to mak a mater of translatiowne, 25  
 nocht of my self, for wayne presumptioun,  
 bot be request & precep of ane lord,  
 of quhome þe name it nedis not record.

In hamly langage & in *termes* ruyd  
 me nedis wryt, for quhy, of eloquens  
 nor rethory *neuir* I wnderstuyd :  
 parfoir meikly I pray 3our reuerens,  
 5 gyf 3e find owcht *þat* throw my necligens  
 be dymynut or 3it superfluus,  
 correk it at 3our willis gracios.

My auctour in þis fabill tellis quhow  
 þat brutell bestis spak & wnderstuyd,  
 10 and to gud purpoß disput & argow,  
 a sylogysme propone & eik *conclud*,  
 puttyng exempill & similitud  
 quhow mony men in *operatiowne*  
 ar lik to bestis in *conditiowne*.

No merwell is a man be lik a best,  
 quhilk leiffis ay carnal foul delyt,  
 þat schayme *can* nocht deren3e & arrest,  
 bot takis al þe lust & appityt,  
 quhilk throw *custum* & þe dayly ryt  
 20 syne in þe mynd is sa fast radicat  
 þat he in brutal best is transformat.

This nobil clerk esop, as I haif tald,  
 In gay meteyr & in facund purpurat  
 be figow[r] wryt his buk, for he no wald  
 25 tak þe disdeyne of he nor law estat :  
 and to begyne, fyrst of a cok he wrat,  
 sekand his meit, quhilk fand a ioly stane,  
 of quhom þe fabil 3e sal heir anone.

## II.

## THE COCK AND THE JEWEL.

A cok sum tyme with fetherem frech & gay,  
 rycht cant & crowß, albeit he weß bot pur,  
 flew furth apone a dong hill son be day;  
 to get his dyner set weß al his cur:  
 scrapand amang þe aß be aduentur,  
 he fand a ioly iasp rycht precius  
 weß cassyn out in swopyng of þe houß.

5

As damycellis wantoun & insolent,  
 þat fayne wald play & on þe streyte be sene,  
 to swoppyng of þe houß þai tak no tent,  
 tak no tent so at þe fluyr be clene,  
 jowellis ar tynt, as oftymiß as ben sene,  
 apone þe fluyr & swoppyt furth anone—  
 perauentur so weß þe sammyne stone.

10

So merwelland apone þe stone, *quod* he,  
 ‘O gentill iasp, o rich & nobill thing,  
 thowch I þe fynd, þow ganyß nocht for me;  
 þow art a iowell for a lord or king;  
 it wer pite þow suld in þis myddyng  
 be beriit þus amang þis muk & mold,  
 and þow so fair & worth so mekill gold.

15

20

‘It is pete I suld þe fynd, for quhy  
 þi grit vertu nor 3it þi colowr cleyr  
 it may naþer extoll no 3it magnify,



and þow to me ma mak bot litil cheir :  
til grit lordiſſ thoct þow be haldyne deyr,  
I luſ far better thing of leſſ awalle,  
As draff or corne, to fill my towm intrall.

- 5 ‘ I had leuer go schraip heir *with* my naillis  
amang þis moll & luk my lifſis fud,  
as draff or corne, smal wormyſſ, or snallis,  
or ony meit wald do my ſtamok gud,  
þan off iaspis a mekill multitud :  
10 and þow agane apone þe ſamyne wyſſ  
may me as now for þin awall diſpice.

- ‘ Thow haſſ na corne, & þar of I had neid ;  
þi cowlowr doyſſ bot confort to þe ſycht,  
& þat is *nocht* anwech my wame to feid ;  
15 for wyſſis ſayis þat lukand werk is lycht.  
I wald *sum* meit haf, get it gif I *mycht*,  
for hungry men ma *nocht* weil leiſ on lukisſ ;  
had I dry breid, I cownt *nocht* of na cukisſ.

- ‘ Quhar ſuld þow mak þyn habitatiown,  
20 quhar ſuld þow duel bot in a ryal towr,  
quhar ſuld þow ſet bot in a kyngiſſ crown,  
exault in wyrschip & [in] grit honowr ?  
ryſſ, gentill iasp, of al ſtanis þe flowr,  
out of þis fen & paſſ quhar þow ſuld be ;  
25 þow ganyſſ *nocht* for [me] na I for þe.’

Leiffand þis iowell law apone þe grovnd,  
to ſeik his meit þis cok his wayis went ;  
bot quhen, or quhow, or quhome by it wes fownd,

as now I set to hald no argument :  
 bot of þe inwart *sentens* & intent  
 of þis fabill, as myne autor dois vryt,  
 I sal rehers in rud & hamelie dyt.

*Moralitas.*

THIS jowell iasp heß *properteyß* sewyne : 5  
 the fyrst of colowr it is *merwaluß*,  
*pairt* lik þe fyir, & *pairt* is lik þe hewyne,  
 and makiß a *man* stark & victoryuß ;  
*preserwiß* als fra *casis perellus* :  
 quha haß þis stane sal haf gud hoip to speid, 10  
 of fyr & noi sal hyme *nedis nocht* to dreid.

This gentill jasp, *rycht* deferent of hewe,  
 betaknyß *perfytt* prudens & cunnyng,  
 ornait *with* mony dedis of vertu,  
 more excelland þan ony erdly thing, 15  
 quhilk makis *man* in honowr ay to ryng,  
 happy & stark to hef þe victory  
 of al wicis & *spirituall* innemy.

Quha ma be harddy, rych, & graciowß,  
 quha *can* eschew *perell* & aduentur, 20  
 quha *can* gouerne a realme, cite, or howß  
*withowt* sciens ? no thing I 3ow assur :  
 It is rycheß þat *cuir* sall enduir,  
 quhilk moith, na moist, na *opir* rowst [sall] fret :  
 to *mannis* saul it is eternall meit. 25

Þis cok, disyryng mar þe sampill corne  
 þan ony ia[s]p, may till a fuyll be peir,  
 quhilk at sciens makiß bot a mok & scorne,

and na gud *can* & als litill will leir :  
his hart walwmlȳs wyß *argumentis* to heir,  
as dois a sow to quhome *men* for þe nonyß  
in hir draff trowch wald saw þe *precious* stonys.

- 5 Quha is innemy to *sciens* & *cunnyng*  
bot *ignorantis* þat wnderstandis nocht ?  
quhilk is so nobill, *precious*, & so dyng  
þat it may *with* na erdly gud be bocht :  
weill war þat *man* our al *opir* þat mocht  
10 al his lifdayis in *perfyte* study wayr  
to get *sciens* ; for hyme nedis no mare.

- Bot now, allace, þis iasp is tynt & hid :  
we seik nocht, no preß it nocht to fynd.  
haif we rycheß, no bettir lyif we byd,  
15 of *sciens* thocht þe saul be bair & blynd :  
of þis *mater* to speik I wair bot wynd ;  
þarfoir I ceß and wil na forther say :  
ga seik þe iasp quha will, for þar it lay.

## B. THE GRAY MANUSCRIPT (c. 1500).

(Adv. Lib. MSS., 34. 7. 3.)

[The first extract is an untitled poem on the Annunciation, ascribed to Robert Henryson. The second, by an unknown author, deals with the familiar fifteenth-century theme of the vanity of earthly things. From the difficulties in the text of No. IV., it would appear that it is founded on an earlier version.]

## III.

## THE ANNUNCIATION.

Fol. 70 a.

FORCY as deith is likand lufe,  
 Throuch quhome al bittir suet is,  
 No thing is hard, as writ can pruf,  
 Till him in lufe þat letis;  
 Luf ws fra barret betis; 5  
 Quhen fra the hevinly sete abuse,  
 In message gabriell couth muf,  
 And with myld mary metis,  
 And said, "god wele þe gretis;  
 In þe he will tak rest and rufe, 10  
 But hurt of syn, or 3it reprufe:  
 In him sett thi decretis."

This message mervale gert þat myld,  
 And silence held but soundis,  
 As weill aferit, a maid infild: 15  
 The angell it expoundis,  
 How þat hir wame but woundis  
 Consave it suld, fra syn exild:

And quhen þis carpin wes compilit  
Brichtnes fra bufe aboundis :  
þan fell þat gay to groundis,  
Of goddis grace na thing begild,  
5 Wox in hir chaumer chaist with child,  
With crist our kyng þat cround is.

Thir tithingis tauld, the messinger Fol. 70 b.  
Till hevin agane he glidis ;  
That princes pure, withoutyn peir,  
10 Full plesandly applidis,  
And blith with barne abidis.  
O worthy wirschip singuler  
To be moder and madyn meir,  
As cristin faith confidis ;  
15 þat borne was of hir sidis,  
Our maker goddis son so deir,  
Quhilk erd, wattir, and hevinnis cler,  
Throw grace and vertu gidis.

The miraclis ar mekle and meit,  
20 Fra luffis ryuer rynniss ;  
The low of luf haldand the hete  
Vnbrynt full blithlie birniss ;  
Quhen gabriell beginniss  
With mouth þat gudely may to grete,  
25 The wand of aaron, dry but wete,  
To burioun noch blynniss ;  
The flesch all donk within is,  
Upoun the erd na drop couth fleit ;  
Sa was þat may maid moder suete,  
30 And sakeless of all synniss.

Fol. 71 a.

Hir mervalus haill madinhede

God in hir bosum braci,

And hir diuinite fra dreid

Hir kepit in all casis.

The hie god of his gracis

5

Him self dispisit ws to speid,

And dowtit *nocht* to dee on deid :

He panit for *our* peacis,

And *with* his blude ws bacis ;

Bot quhen he ras vp, as we rede,

10

þe cherite of his godhede

Was plane in every placis.

O lady lele and lusumest,

Thy face moist fair & schene is !

O blosum blith and bowsumest,

15

Fra carnale cryme þat clene is !

This prayer fra my splene is,

That all my werkis wikkitest

Thow put a way, and mak me chaist

Fra *termigant* þat teyn is,

20

And fra his cluke þat kene is ;

And syne till hevin my saule thou haist,

Quhar þi makar of michtis mast

Is kyng, and þow þair quene is.

Fol. 71 b.

*Quod* Ro. Henrisoun.

IV.

THIS WORLD IS VERY VANITY.

MAN haue mynd and þe Amend  
Of all thi mys quhill at þou may;  
Think wele þat all thing has ane end,  
For erd til erd is ordanit ay:  
5 Think wele, mañ, þat þow mon wend  
Oute of þis warld a wilsome way,  
For with na kynrike þou beis kend  
Fra þat þi cors be cled in clay;  
þi son will seildin for þe say  
10 þe salter; seldin þat we see;  
þan freindeschip failþeis & gude fay:  
This warld is verra vanite.

Fol. 78 a

Veraly may nane divyne  
The vanite þat now avowis;  
15 Yneuch þarof I heir of nyne,  
þe nobilliß, quhilk nane now is,  
Arthour, Charlis, Gothra, syne  
Dauid, Judas, Josue, Jowis,  
Julius cesar the sergin,  
20 Ector þat all troy in trowis,  
Alexander þat all to bowis,  
To tak tribut of towñ & tre:  
Thar lif is gane, and nocht ane now is:  
þis warld is verra vanite.

Fol. 78 b

For Daud in [ex]samplis seir—  
 Sindrie we see of salamoun,  
 Quhome of þe welth is went but weir;  
 And fors is failzeit of sampsoun;  
 Of fairhede at had neuer feyr 5  
 Is fadit fast of absoloun;  
 The R[i]oll Rynkis ar all in weyr,  
 At Raß with Rioll Jedeoun;  
 And mony vthir gay ar gone.  
 Now to þis sampill haue gude E, 10  
 Oute of þis countre sen we moñ:  
 This world is verray vanite.

Mony pape ar passit by,  
 Patriarkis, prelati, and preist;  
 Kingis & knichtis in company 15  
 Uncountit curiously vp I kest;  
 Women and mony wilsome wy  
 As wynd or wattir ar gane west;  
 Fisch & foule & froit of tree  
 On feild is nane formit na fest. 20  
 Riches adew, señ all is drest  
 Þat þai may nocht þis dule indre,  
 Señ nocht has life þat heir ma lest:  
 This world is bot a vanite.

Quhar is plato þat clerc of price 25  
 Þat of all poetis had no peir?  
 Or 3it catoune with his clergis?  
 Or Arestotill þat clerc so cleir?  
 Tulliouß þat wele would tiß,  
 To tell his trety wer full teyr? 30



Or virgil þat wes war & wiß  
And wist all wardly werk but wer?  
Is nane sa dowtit na sa dere  
þa ñ but redemyng all mon dee:  
5 þarfor I hauld, quha euir it heir,  
This world is verray vanite.

Ane vthir exsampil suth to say:  
In *summeris* day full oft is sene  
Thir emotis in ane hillok ay  
10 Rinnand oute befor þin ene;  
With litill weit þai wit away:  
Sa worthis of ws all I wene  
May nane indur *our* his enday;  
bot all *our* drivis as dew bedene  
15 þat on þe bery bidis bene,  
And with a blast away wilbe;  
Quhile girß ar gray, quhile ar þai grene:  
This world is verray vanite.

Fol. 79 b.

To tell of tretis war full teyr;  
20 I haue na tyme to tell þe teynd;  
all gais hyne þat euir wes heir;  
to hevin or hell is þe last end.  
Let neuir þe feynd, þat felloun feyr,  
þe fang, bot fra him þe defend;  
25 beseke god & *our* lady deir,  
quhilk sall þe sone to succour send,  
and with þaim be þair lugin lend,  
and low god quhill þow liffis in lee:  
now man haue mynd & þe amend:  
30 þis world is verray vanite.

## C. THE ASLOAN MANUSCRIPT (c. 1515).

(Auchinleck MSS.; formerly in the possession of the Boswell family, latterly in that of R. W. Talbot, now Lord Talbot de Malahide.)

[The first piece, by William Dunbar, is copied from the transcript of the poem in Chalmers's MS. Collections (Univ. of Edin., Laing MSS., No. 450 (i)). The second specimen consists of the Prologue and Conclusion of the *Spectacle of Luf*, a translation by G. Myll, in 1492, of a Latin treatise, in the conventional dialogue form, on the dangers besetting youth. The present text is reprinted from Laing's version in the *Bannatyne Miscellany*, ii. pp. 126, 146-7.]

## V.

## HALE STERNE SUPERNE.

Fol. 303.

HALE, sterne superne ! Hale, in eterne,	
In Godis sicht to schyne !	
Lucerne in derne, for to discern	
Be glory and grace devyne ;	
Hodiern, modern, sempitern,	5
Angelicall regyne !	
Our tern inferne for to dispurn	
Helpe rialest Rosync.	
<i>Aue Maria, gracia plena !</i>	
Haile, fresche flour femynyne !	10
3erne ws guberne, wirgin matern,	
Of reuth baith rute and ryne.	
 Haile, 3hyng, benyng, fresche flurising !	
Haile, Alphais habitakle !	
Thy dyng ofspring maid ws to syng	15
Befor his tabernakle ;	

All thing maling we doune thring  
 Be sicht of his signakle;  
 Quhilk king ws bring vnto his ryng  
 Fro dethis dirk vmbrakle.

5       *Aue Maria, gracia plena!*  
 Haile, moder and maid but makle!  
 Bricht syng, gladyng *our* languissing  
 Be micht of þi mirakle.

Haile, bricht, be sicht, in hevyn on hicht!  
 10       Haile, day sterne orientale!  
 Our licht most richt, in clud of *nicht*  
 Our dirknes for to scale:  
 Hale, wicht in ficht, puttar to flicht  
 Of fendis in battale!  
 15       Haile, plicht, but sicht! Hale, mekle of mycht!  
 Hale, glorious Virgin, hale!  
           *Aue Maria, gracia plena!*  
 Haile, gentill *nichttingale!*  
 Way stricht, cler dicht, to wilsome wicht,  
 20       That irke bene in travale.

Hale, quene serene! Haile, most amene!  
 Haile, hevinlie hie emprys!  
 Haile, schene, vnseyne *with* carnale eyne!  
 Haile, roß of paradyß!  
 25       Haile, clene, bedene, ay till conteyne!  
 Haile, fair fresche flour delyce!  
 Haile, grene daseyne! Hale, fro þe splene,  
 Of Jesu genetrice!  
           *Aue Maria, gracia plena!*

Thow bair þe prince of pryß;  
 Our teyne to meyne, and ga betweyne,  
 Ane hevinle oratrice.

Haile, more decore, þan of before,  
 And swetar be sic sevyne, 5  
 Our glore, forlore, for to restore,  
 Sen thow art qwene of hevynne!  
 Memore of sore, stern in Aurore,  
 Lovit *with* angellis stevyne;  
 Implore, adore, thow indeflore, 10  
 To mak our oddis evyne.  
     *Aue Maria, gracia plena!*  
 With lovingis lowde ellevyn,  
 Quhill store and hore my 3outh devore,  
 Thy name I sall ay nevyne. 15

Empryce of pryß, imperatrice,  
 Brycht polist preciouß stane,  
 Victryce of wyce, hie genetrice  
 Of Jesu, lord souerayne;  
 Our wyß pavyß fra enemyß, 20  
 Agayne the feyndis trayne;  
 Oratrice, mediatrice, salvatrice,  
 To God gret suffragane!  
     *Aue Maria, gracia plena!*  
 Haile, sterne meridiane! 25  
 Spyce, flour delice of paradyß,  
 That bair þe gloryuß grayne.

Imperiall wall, place palestrall,  
 Of peirleß pulcritud;

Tryumphale hall, hie tour royall  
Of Godis celsitud ;  
Hospitall riall, þe lord of all  
Thy closet did include ;  
5 Bricht ball cristall, roß virginall,  
Fulfillit of angell fude.  
*Auc Maria, gracia plena !*  
Thy birth has with his blude  
Fra fall mortall, originall,  
10 Ws raunsound on þe rude.

*Quod Dunbar.*

VI.

FROM *THE SPECTAKLE OF LUF.*

THE PROLOGUE.

As I was musing apone the restles besynes of this  
translatory warld, quhilkis thochtis and fantesyes  
trublit my spreit, and for to devoyd me of sic  
15 ymagynationis, I tuk a lytill buk in Latyñ to paß  
mye tyme; the quhilk as I had red and consederit,  
me thocht the mater gud and proffitable to be had  
in to our wulgar and maternall tounge, for to cauß  
folkis to mair eschew the delectatioun of the flesche,  
20 quhilk is the modir of all viciß. Tharfor, be sufferans  
of God, I purpoiß to endur me to the translatioun  
of the samyñ, becauß of the gud and proffitable  
mater it treitis of, that was, How a gud anceant  
Knycht, that in his youthheid had frequentit his  
25 body in the deidis of chevalrye to the encreasing of

his name to honour, nochtwithstanding his gret  
 besynes in the factis merciall, inlykwyß he had  
 occupiit him self in the study of naturall philosophy,  
 to the end that he suld eschew vice; the quhilk gud  
 ald Knycht opnyt and declarit vnto a 3oung Squyar, 5  
 his sone, that was to gretly amoruß, the evillis and  
 myshappis that men cummys to throw the gret  
 plesans thai haif in wemen, be the delectatioun of  
 the flesche, except the luf quhilk is detfully vsit in  
 the haly band of matirmony; tuiching the quhilk I 10  
 will nocht speik in my sempill translatioun: Besek-  
 ing all ladyes and gentillwemen quhar it is said in  
 any poynt to thar displesour thai put nocht the  
 blaim therof to me, bot to myn Auctour that was  
 the fyrst compylar of this buk, the quhilk is intitillit 15  
 & callit The Spectakle of Luf; for in it apperis &  
 schawis sum evillis & myshappis that cummys to  
 men therthrow, as the filth or spottis of the face  
 schawis in the myrour of glas.

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THE CONCLUSION OF THIS LYTILL BUK, AND THE  
 EXCUSATIOUN OF THE TRANSLATIOUN.

My sone, I haif, in entent to cauß the to abstene 20  
 fra sic fleschly delectatiounis quhilk thow callis  
 luf, first schawyn the dictis & sayingis of diuerß haly  
 doctouris & gret philosophouris. Secundly, I haif  
 schawne the quhy the foull lust generalye is to be  
 forborne with all wemen, excepe [in] the haly band 25  
 of matirmony; and therapone I tald the mony

notable examplis. Alswa, I haif schawyn the quhy  
that delectatioun is to be eschewit with madynis or  
wemen of 3ounge age. I haif in lykwyß schawyñ the  
quhy the foull syne & delectatioun of adultre is to  
5 be eschewit, quharapone I haif schawin the diuerß  
& famouß historijs; consequentlye, I haif schawyñ  
the quhy the luf of wedowis & agit women is to be  
forborne. And thar last I haif schawyn the quhy the  
delectatioun of nunnis or relegioug women is to be  
10 eschewit, with sum notable examplis, quhilk suld gyf  
the or ony man of wysdom occasioun to abstene  
tharfra. Quharfor, my sone, gyf thow will pleiß  
God, increß in honour & richeiß in this warld, to  
cheiß the a wyf cummyñ of a gud houß & lynage,  
15 that hir parentis and frendis has bene honest, &  
chaist, & of gud<sup>r</sup> gouernans, that is of 3ung age, &  
vnbrocht in evill techis & thewis, & kepe hir tharin,  
vnder the dreid of awe, or ellis scho sall neuer dreid  
the nor set bye the, bot, throw the evill inclynatioun  
20 that women is of, quhar thai haif the maistrie or  
brydill at thar will, grow to the maneris of thir  
wemen befor wrytyñ; and thus leif with hir vnder  
the haly band of matermoney, and happines sall  
habound to the, and skaipe and be [frie fra] thir  
25 and mony vthar perrellis wrytyñ in this lytill buk,  
quhilk is entetillit or callit The Spectakle of Luf,  
or Delectatioun of Wemen, translätit out of Latyn  
in to our vulgar and maternall tounge, at the cyte  
of Sanctandrois, the x day of Julij, the 3er of God  
30 ane thowsand four hundreth nyntyte and twa 3eiris,  
be ane Clerk, quhilk had bene in to Venus court  
mair than the space of xx 3eiris, quhill I mycht noch

mak the seruice that I had bene accustomyd to do;  
 quharfor I was put out of hir byll of hushald: how-  
 beit, to gyf example till all vtheris to perseveir in  
 the seruice of luf, at my deperting scho gaif me thre  
 gyftis, lyk as scho dois to all thaim that contynewis 5  
 in to hyr cowrt; that is, an ald, hair, and dotand  
 heid, ane emptyff and toome purß, and ane pair  
 of beidis of sabill; to cauß me for to haif remem-  
 brans that I had bene sa lang in to hyr seruice.  
 Besekand heirfor all ladyes, damesellis, and gentill 10  
 wemen of ane gud fame, quhat at this lytill sober  
 tretye is said in ony thing vtherwayes na weill, to  
 haif me excusit, as I wate at thai will; For I wate  
 weill thair is nane that will haif disdene heir at, bot  
 gyf thai be of the condicionis of thir ladyes that is 15  
 befor wrytyñ: considerand my gud intensioun, and  
 quhair . . . said, or to 3our displesour in ony  
 poynt, that 3e sall emput the falt to thame that  
 commyttit sic, and him that was the first Com-  
 pylar herof, and nocht to me that bot Translatit 20  
 that I fand befor wrytyn; to the effect that euery  
 man and woman suld eschew vyce, and pleiß the  
 gloriüs Lord, quhom mot bryng ws to his blyß with-  
 outyn end. Amen.

Explicit the Spectakle of Luf. Per M. G. Myll. 25



## D. THE BANNATYNE MANUSCRIPT (1568).

(Adv. Lib. MSS., 1. 1. 6.)

[Nos. vii. and x. are by Robert Henryson ; viii. and ix. by William Dunbar ; and xi. and xii. by Alexander Scott.]

## VII.

## ROBENE AND MAKYNE.

ROBENE sat on gud grene hill,  
Kepand a flok of fe ;  
Mirry makyne said him till,  
‘ Robene, thow rew on me ;  
5 I haif the luvit luwd and still,  
Thir 3eiris two or thre ;  
My dule in dern bot gif thow dill,  
Doutleß but dreid I de.’

Fol. 365 *a*,  
p. 779.

Robene answerit, ‘ be þe rude,  
10 Na thing of lufe I knaw,  
Bot keipis my scheip vndir 3one wid,  
Lo quhair thay raik on raw :  
Quhat hes marrit the in thy mude,  
Makyne, to me thow schaw ;  
15 Or quhat is lufe ? or to be lude ?  
Fane wald I leir that law.’

‘ At luvis lair gife thow will leir,  
Tak thair ane a b c ;  
Be heynd, courtaß, and fair of feir,  
20 Wyse, hardy, and fre :

Se þat no denger do the deir,  
 Quhat dule in dern thow dre;  
 Preiſs the *with* pane at all poweir,  
 Be patient and previe.'

Robene answerit hir agane, 5  
 'I wait *nocht* quhat is luvē;  
 Bot I haif *mervell* incertane  
 Quhat makis the this *waurufe*:  
 The weddir is fair, & I am fane,  
 My scheip gois haill aboif; 10  
 And we wald play ws in this plane,  
 Thay wald ws bayth reproif.'

Fol. 365 *b*.  
 p. 780.

'Robene, tak tent vnto my taill,  
 And wirk all as I reid,  
 And thow sall haif my hairt all haill, 15  
 Eik and my *madinheid*.  
 Sen god sendis bute for baill,  
 And for *mvrnyng* remeid,  
 I dern *with* the, bot gif I daill,  
 Dowlles I am bot deid.' 20

'Makyne, to morne this ilk a tyde,  
 And 3e will meit me heir,  
 Peraenture my scheip ma gang besyd,  
 Quhill we haif liggit full neir;  
 Bot mawgre haif I and I byd, 25  
 Fra thay begin to steir;  
 Quhat lysis on hairt I will *nocht* hyd;  
 Makyn, than mak gud cheir.'

‘Robene, thou reivis me roif and rest;  
I luvē bot the allone.’

‘Makyne, adew, the sone gois west,  
The day is neir hand gone.’

5 ‘Robene, in dule I am so drest,  
That lufe wilbe my bone.’  
‘Ga lufe, makyne, quhair evir thow list,  
For *lemman* I luvē none.’

‘Robene, I stand in sic a styll;  
10 I sicht, and þat full sair.’  
‘Makyne, I haif bene heir this quhyle;  
At hame god gif I wair.’  
‘My huny, robene, talk ane quhyll,  
Gif thow will do na mair.’  
15 ‘Makyne, sum *upir man* begyle,  
For hamewart I will fair.’

Robene on his wayis went,  
Als licht as leif of tre;  
Mawkin mvrnit in hir intent,  
20 And trowd him nevir to se.  
Robene brayd attour þe bent;  
Than mawkyne cryit on hie,  
‘Now ma thow sing, for I am schent!  
Quhat alis lufe at me?’

25 Mawkyne went hame *withowttin* fail,  
Full verry eftir couth weip:  
Than robene in a ful fair dail  
Assemblit all his scheip.

Be þat sum parte of mawkynis aill  
 Outthrow his hairt coud creip;  
 He fallowit hir fast thair till assaill,  
 And till hir tuke gude keip.

‘Abyd, abyd, thow fair makyne, 5  
 A word for ony thing;  
 For all my luvē it salbe thyne,  
 Withowttin departing.  
 All haill, thy harte for till haif myne  
 Is all my cuvating; 10  
 My scheip to morne quhill houris nyne  
 Will neid of no keeping.’

‘Robene, thow hes hard sounȝ & say,  
 In gestis and storeis auld,  
 The man that will nocht quhen he may 15  
 Sall haif nocht quhen he wald.  
 I pray to Jesu, every day  
 Mot eik thair cairis cauld,  
 Þat first preisȝis with the to play,  
 Be firth, forrest, or fawld.’ 20

‘Makyne, þe nicht is soft and dry,  
 The weddir is warme & fair,  
 And the grene woid rycht neir ws by  
 To walk attour all quhair:  
 Thair ma na janglour ws espy, 25  
 That is to lufe contrair;  
 Thairin, makyne, bath ȝe & I  
 Vnsene we ma repair.’

‘ Robene, þat warld is all away  
 And quyt brocht till ane end,  
 And nevir agane þairto perfoy  
 Sall it be as thow wend ;  
 5 For of my pane thow maid it play,  
 And all in vane I spend ;  
 As thow hes done, sa sall I say,  
 Mvrne on, I think to mend.’

‘ Mawkyne, the howp of all my heill,  
 10 My hairt on the is sett,  
 And evirmair to þe be leill,  
 Quhill I may leif but lett ;  
 Nevir to faill, as uþeris feill,  
 Quhat grace that evir I gett.’  
 15 ‘ Robene, *with* the I will nocht deill ;  
 Adew, for thus we mett.’

Fol. 366 b.  
 p. 782.

Malkyne went hame blyth *annewche*,  
 Attour the holtis hair ;  
 Robene mvrnit, and malkyne lewche ;  
 20 Scho sang, he sichit sair :  
 And so left him, bayth wo and wrewch,  
 In dolour & in cair,  
 Kepand his hird vnder a huche,  
 Amangis the holtis hair.

*Quod* mr robert henrysone.

## VIII.

## KYND KITTOK.

Fol. 135 *b*.  
P. 330.

MY guddame wes ane gay wyfe, bot scho wes rycht  
gend,

Scho dwelt far furth in France, on Falkland fell;  
Thay callit her kynd kittok, sa quha weill hir kend:

Scho wes lik a caldrone cruk cler vnder kell;  
Thay threpit scho deid of thrist, and maid a gud end. 5

Efter hir deid, scho dreidit noch in hevin to dwell;  
And so to hevin the hie way dreidleß scho wend,  
3it scho wanderit, and 3eid by to ane elrich well.

And thair scho met, as I wene,  
Ane ask rydand on ane snaill, 10  
Scho cryd, "Ourtane fallow, haill, haill!"  
And raid ane inche behind the taill,  
Quhill it wes neir ene.

Sua scho had hap to be horst to hir harbry,  
At ane ailhouß neir hevin; it nychtit thame thair; 15  
Scho deit of thrist in þis warld, þat gart hir be so dry;

Scho eit neuer meit, bot drank our missour and mair.  
Scho slepit quhill the morne at none, and rais airly;

And to þe 3ettis of hevin fast coud scho fair,  
And by sanct petir, in at þe 3et, scho stall prevely: 20  
God lukit & saw hir lattin in, & luch his hairt sair.

And thar, 3eir is sevin,  
Scho lewit a gud lyfe,  
And wes our leddeis henwyfe;  
And held sanct petir in stryfe, 25  
Ay quhill scho wes in hevin.

Sche lukit out on a day, and thocht verry lang  
To se the ailhouß besyd, in till ane euill hour ;  
And out of hevin the hie gait cowth the wyfe gang  
For to gett ane fresche drink, þe aill of hevin wes  
sour.

Fol. 136 a.  
P. 331.

5 Scho come againe to hevinis 3et, quhen þe bell  
rang

Sanct petir hit hir *with* a club, quhill a grit  
clour

Raiß on hir heid, becauß the wyfe 3eid wrang.

And than to the ailhouß agane scho ran, the  
pitcheris to pour,

Thair to brew, and to baik.

10 Freyndis, I pray 3ow hairtfully,

Gife 3e be thristy or dry,

Drynk *with* my guddame, quhen 3e gang by,  
Anis for my saik.

IX.

THE THISTLE AND THE ROSE.

QUHEN *Merche* wes *with* variand windis past,  
15 And Appryll had, *with* hir siluer schouris,  
Tane leif at nature *with* ane orient blast,  
And lusty May, þat mvddir is of flouris,  
Had maid þe birdis to begyn þair houris  
Amang the tendir odouris reid and quhyt,  
20 Quhois armony to heir it wes delyt ;

Fol. 342 b.  
P. 734.

In bed at morrow, sleiping as I lay,  
 Me tho<sup>cht</sup> aurora *with* hir cristall ene  
 In at the window lukit by þe day,  
 And halsit me, *with* visage pail and grene;  
 On quhois hand a lark sang fro the splene,      5  
 ‘Awalk, luvaris, out of þour slomeri<sup>ng</sup>,  
 Se how the lusty morrow dois vp spring.’

Me tho<sup>cht</sup> fresche may befoir my bed vpstude,  
 In weid depaynt of mony diuerß hew,  
 Sobir, benyng, and full of mansuetude,      10  
 In brycht atteir of flouris forgit new,  
 Hevinly of color, quhyt, reid, broun, and blew,  
 Balmit in dew, and gilt *with* Phebus bemys,  
 Quhill all þe houß illumynit of hir lemys.

Fol. 343 a.      ‘Slugird,’ scho said, ‘awalk annone for schame,      15  
 P. 735.      And in my honour sum thing thou go wryt;  
 • The lark hes done þe mirry day proclame,  
 To rais vp luvaris *with* confort and delyt,  
 3it nocht inressis thy curage to indyt,  
 Quhois hairt sum tyme hes glaid and blisfull bene,      20  
 Sangis to mak vndir the levis grene.’

‘Quhairto,’ *quod* I, ‘sall I vpryß at morrow,  
 For in this may few birdis herd I sing?  
 Thai haif moir cauß to weip and plane thair sorrow,  
 Thy air it is *nocht* holsum nor benyng;      25  
 Lord Eolus dois in thy sessone ring;  
 So busteous ar the blastis of his horne,  
 Amang thy bewis to walk I haif forborne.’



- With that this lady sobirly did smyll,  
And said, 'Vpryß, and do thy observance;  
Thow did promyt, in mayis lusty quhyle,  
For to discryve the roß of most plesance.  
5 Go se the birdis how thay sing and dance,  
Illumynit our *with* orient skyis brycht,  
Annamyllit richely *with* new asur lycht.'

- Quhen this wes said, depairtit scho, this quene,  
And enterit in a lusty gairding gent;  
10 And *than*, me *thocht*, full hestely besene,  
In serk and mantill [eftir hir] I went  
In to þis garth, most dulce and redolent  
Off herb and flour and tendir plantis sueit,  
And grene levis doing of dew down fleit.  
15 The purpour sone, *with* tendir bemys reid,  
In orient bricht as angell did appeir,  
Throw goldin skyis putting vp his heid,  
Quhois gilt tressis schone so wondir cleir  
That all þe world tuke confort, fer and neir,  
20 To luk vpon his fresche and blisfull face,  
Doing all sable fro þe hevynnis chace.

- And as the blisfull soun of cherarchy  
The fowlis song throw confort of þe licht;  
The birdis did *with* oppin vocis cry,  
25 'O, luvaris fo, away thow dully nycht,  
And welcum day þat confortis every wicht;  
Haill may, haill flora, haill aurora schene,  
Haill princes natur, haill venus luvis quene.'

Fol. 343 *b*.  
p. 736.

Dame nature gaif ane inhibitioun thair  
To ferß neptunus and Eolus the bawld  
Nocht to perturb þe wattir nor þe air,  
And þat no schouris nor blastis cawld  
Effray suld flouris nor fowlis on þe fold; 5  
Scho bad eik Juno, goddess of þe sky,  
That scho þe hevin suld keip amene and dry.

Scho ordand eik þat every bird and beist  
 Befoir hir hienes suld *an*none compeir,  
 And every flour of vertew, most and leist, 10  
 And every herb be feild fer and neir,  
 As thay had wont in may, fro 3eir to 3eir,  
 To hir thair makar to mak obediens,  
 Full law inclynand with all dew reuerens.

With that ~~am~~none scho send the swyft ro 15  
To bring in beistis of all conditioun ;  
The restles suallow commandit scho also  
To feche all fowll of small and greit renown ;  
And to gar flouris compeir of all fassoun,  
Full craftely conjurit scho the 3arrow, 20  
Quhilk did furth swirk als swift as ony arrow.

All *present* wer in twynkling of ane E,  
Baith beist, and bird, and flour, befor the quene;  
And first the lyone, gretast of degre,  
Was callit thair, and he, most fair to sene, 25  
With a full hardy contenance and kene,  
Befor dame natur come, and did inclyne,  
With visage bawld and curage leonyne.

This awfull beist full terrible wes of cheir,  
 Persing of luke, and stout of countenance,  
 Rycht strong of corpis, of fassoun fair, but feir,  
 Lusty of schaip, lycht of deliuerance,  
 5 Reid of his cullour, as is the ruby glance;  
 On feild of gold he stude full mychtely,  
 With flour delycis sirculit lustely.

This lady liftit vp his cluvis cleir,  
 And leit him listly lene vpone hir kne,  
 10 And crownit him with dyademe full deir,  
 Off radious stonis most ryall for to se;  
 Saying, ' The king of beistis mak I the,  
 And the cheif protector in woddis and schawis;  
 Onto þi leigis go furth and keip the lawis.

15 Exerce justice *with* mercy and conscience,  
 And lat no small beist suffir skaith, na skornis  
 Of greit beistis that bene of moir piscence;  
 Do law elyk to aipis an[d] vnicornis,  
 And lat no bowgle *with* his busteous hornis  
 20 The meik pluch ox oppreß, for all his pryd,  
 Bot in þe 3ok go peciable him besyd.'

Fol. 344 a.  
 P. 737.

Quhen this was said, *with* noyis and soun of joy,  
 All kynd of beistis in to þair degre,  
 At onis cryit lawd, ' viue le roy!'  
 25 And till his feit fell *with* humilite,  
 And all thay maid him homege and fewte;  
 And he did thame ressaif *with* princely laitis,  
 Quhois noble yre is *parcere prostratis*.

Syne crownit scho þe egle king of fowlis,  
 And as steill dertis scherpit scho his pennis;  
 And bawd him be als just to awppis and owlis  
 As vnto pacokkis, papingais, or crennis,  
 And mak a law for wucht fowlis and for wrennis,      5  
 And lat no fowll of ravyne do efferay,  
 Nor devoir birdis bot his awin pray.

Than callit scho all flouris þat grew on feild,  
 Discirnyng all þair fassionis and effeiris;  
 Vpone þe awfull thrissill scho beheld,      10  
 And saw him kepit *with* a busche of speiris;  
 Concedring him so able for þe weiris,  
 A radius croun of rubeis scho him gaif,  
 And said, ‘ In feild go furth, and fend the laif;

And, sen thou art a king, thou be discreit;      15  
 Herb *without* vertew thou hald *nocht* of sic pryce  
 As herb of vertew and of odor sueit;  
 And lat no nettill vyle and full of vyce  
 Hir fallow to þe gudly flour delyce;  
 Nor latt no wyld weid, full of churlicheness,      20  
 Compar hir till the lilleis nobilness.

Nor hald non vdir flour in sic denty  
 As the fresche roß, of cullour reid and quhyt;  
 For gife thou dois, hurt is thyne honesty,  
 Conciddering þat no flour is so *perfy*t,      25  
 So full of vertew, plesans, and delyt,  
 So full of blisfull angeilik bewty,  
 Imperiall birth, honour, and dignite.’

Than to þe roß scho turnyt hir visage,  
And said, 'o lusty dochtir most benyng,  
Aboif þe lilly illustare of lynnage,  
Fro þe stok ryell rysing fresche and ȝing,  
5 But ony spot or macull doing spring,  
Cum blowme of joy *with* jemis to be cround,  
For our the laif thy bewty is renownd.'

A coistly croun, *with* clarefeid stonis brycht,  
This cumly quene did on hir heid incloiß,  
10 Quhill all þe land illumynit of þe licht;  
Quhairfoir me *thocht* all flouris did reioß,  
Crying attonis, 'Haill, be thow richest roß!  
Haill, hairbis empyrce, haill, freschest quene of flouris,  
To the be glory and honour at all houris.'

15 Thane all þe birdis song *with* voce on hicht,  
Quhois mirthfull soun wes *mervelus* to heir;  
The mavyß song, 'Haill, roiß most riche and richt,  
That dois vp flureiß vndir Phebus speir;  
Haill, plant of ȝowth, haill, princes dochtir deir,  
20 Haill, blosome breking out of the blud royall,  
Quhois pretius vertew is imperiall.'

The merle scho sang, 'Haill, roiß of most delyt,  
Haill, of all flouris quene and souerane';  
The lark scho song, 'Haill, roiß, both reid and quhyt,  
25 Most plesand flour, of mighty cullouris twane';  
The nyctingail song, 'Haill, naturis suffragene,  
In bewty, nurtour, and every nobilneß,  
In riche array, renown, and gentilneß.'

The *commoun* voce vprais of birdis small,  
 Apone this wyß, ‘O blissit be the hour  
 That thou wes chosin to be our principall;  
 Welcome to be our princes of honour,  
 Our perle, our plesans, and our paramour, 5  
 Our peax, our play, our plane felicite;  
 Chryst the conserf frome all aduersite.’

Fol. 345 a.  
 p. 739

Than all the birdis song *with* sic a schout,  
 That I *annone* awoilk quhair þat I lay,  
 And *with* a braid I turnyt me about 10  
 To se this court; bot all wer went away:  
 Than vp I lenyt, halflingis in affrey,  
 And thuß I wret, as 3e haif hard to forrow,  
 Off lusty may vpone þe nynt morrow.

Explicit: *quod* Dumbar. 15

# X.

## THE TAILL OF THE PADDOK AND THE MOUS.

Fol. 328 b.  
 p. 706.

Fol. 329 a.  
 p. 707.

VPONE a tyme, as ysop *can* report,  
 A littill mouß come till a rever syd;  
 Scho mycht *nocht* waid, hir schankis wer so schort;  
 Scho *cowth* *nocht* sowme, *scho* had na horß till ryd:  
 Off verry forß behuivit hir to byd, 20  
 And to and fro vpone þat rever deip  
 Scho *ran*, cryand *with* mony peteuß peip.

‘Help our, help our,’ the silly mowß *can* cry,  
 ‘For godis lufe, sum body our this bryme.’  
 With þat ane paddok, on þe wattir by,  
 Put vp hir heid, and on þe bank cowth clyme,  
 5 Quhilk be natur gowth dowk and gaylie swyme;  
 With voce full rawk, scho said on this maneir:  
 ‘Gud morne, deme mowß, quhat is 3our erand heir?’

‘Seis thow,’ *quod* scho, ‘of corne 3one joly flat,  
 Of ryp aitis, of beir, of peiß, and quheit;  
 10 I am hungry, and fane wald be þairat,  
 Bot I am stoppit heir be this wattir greit;  
 And on þis syd I get na thing till eit  
 Bot hard nutis, quhilk *with* my teith I boir.  
 Wer I bezond, my feist wald be þe moir.

15 ‘I haif na boit; heir is na marineir;  
 And, thocht thair ware, I haif no frawcht to pay.’  
*Quod* scho, ‘Sistir lat be 3our havy cheir;  
 Do my counsall, and I sall fynd the way  
 Withowttin horß, brig, boit, or 3it gallay,  
 20 To bring 3ow our saifly—be nocht affeird!—  
 And nocht to weit þe campis of 3our beird.’

‘I haif mervell than,’ *quod* þe silly mowß,  
 ‘How thow can fleit *without* feddir or fyn.  
 The reuer is so deip and dengerouß,  
 25 Me think þat thow suld drowin to wed þairin.  
 Tell me, þairfoir, quhat facultie or gyn  
 Thow hes to bring me our þis wattir wan.’  
 That to declair the paddok thus began.

‘With my twa feit,’ *quod* scho, ‘lukkin and braid,  
 In steid of airis, I row þe streme full still;  
 Suppois þe bruk be *perrellus* to waid,  
 Baith to and fro I swyme at my awin will.  
 I may *nocht* droun, for quhy myne oppin gill  
 Devoydis ay the watter I ressaif:  
 Thairfoir to droun forsuth na dreid I haif.’

5

Fol. 329 b.  
 p. 708.

The mowß beheld onto her fronsyt face,  
 Hir runclit beik, and hir lippis syd,  
 Hir hyngand Browis, and hir voce so hace,  
 Hir logrand leggis, and hir harsky hyd.  
 Scho ran abak, and on þe paddok cryd:  
 ‘Gife I *can* ony skeill of *fysnomy*,  
 Thow hes sum parte of frawd and als invy.

10

‘For clerkis sayis þe inclinatioun  
 Of *manis thocht* persavis *commounly*  
 Eftir þe corporall complexioun  
 Till gud or yll, as natur will apply:  
 A frawart will, a thrawin phisnomy.  
 The auld proverb is witneß of this lorum—  
 ‘*Distortum vultum sequitur distortio morum*’

15

20

‘Na,’ *quod* the taid, ‘þat proverb is *nocht* trew;  
 For fair thingis oft tymes ar fowll fakin.  
 Thir bla berryis, *thocht* thay be blak of hew,  
 Ar gaddrit vp quhen prumroß is forsakin.  
 The face may fail to be þe hairtis taikin.  
 Thairfoir I fynd in scriptour in a place:  
 Thow suld *nocht* juge a man eftir his face.

25



‘Thocht I vnlusty be to luk upone,  
I haif na wyt quhy suld I lakkit be;  
War I als fare as joly absolone,  
I am nocht causer of þat grit bewtie.

- 5 This differens in forme and qualite  
Almychty god hes cawsit dame nature  
To prent and set in every creature.

‘Off sum þe face may be rycht flurisand;  
With silkin tong, and chere most amorus;  
10 With mynd inconstant, fals, and variand;  
Full of dissait, and menys cautelus—  
‘Lat be preching,’ *quod* þe hungry mouß;  
‘And be quhat craft thow gar me vnderstand  
How thow wald gyde me to þe 3onder land.’

- 15 ‘Thow wait,’ *quod* scho, ‘a body þat hes neid  
To help þame selff suld mony wayis cast;  
Thairfoir go tak a dowble twynnit threid,  
And bind þi leg to myne with knotis fast;  
I sall the leir to swyme—be nocht agast!’  
20 ‘Is that þi counsale,’ *quod* þe silly mouß;  
‘To preif þat play it wer our perrellouß.

‘Suld I be bund and fast quhair I am fre,  
In howp of help, nay than I schrew ws baith,  
For I mycht loß both lyfe and libertie.

- 25 Gif it wer sa, quha mycht amend my skaith?  
Bot gife thow sueir to me þe murthour aith  
But frawd or gyle, to bring me our this flude  
But hurt or harme—’ *Quod* scho, ‘In faith, I dude.’

Fol. 330 a. '  
p. 709.

Scho golkit vp, and to þe hevin can cry :  
 ‘How, Juppiter ! of natur god and king,  
 I mak ane aith to thee, trewly that I  
 This littill mouß sall our þe wattir bring.’  
 This aith was maid : this mouß, but persawing 5  
 Of fals ingyne of this fals crabit taid,  
 Tuk threid and band hir leg, as scho hir bad.

Than fute for fute thay lap baith in þe brime ;  
 Bot in þair mynd thay wer rycht different :  
 The mowß thocht of na thing bot to fleit and swyme ; 10  
 The padok for to slay set hir intent.  
 Quhen þai in mydwart of the streme wer went,  
 With all hir forß þe paddok dowkit doun,  
 And thocht þe mouß without mercy to droun.

Persevand this, the mouß on hir gan cry : 15  
 ‘Tratour to god, and mansworne on to me,  
 Thow swoir þe murthour aith, saifly þat I  
 But harme or hurt suld ferreid be & fre’ ;  
 And quhen scho saw þair waß bot do or dy,  
 Scho bowtit vp and fairsit hir to swyme, 20  
 And preisit on þe taidis bak to clyme.

The dreid of deid hir strenthis gart increß,  
 And fandit hir defend with mony mane.  
 The mowß upwart, the paddok doun can preß ;  
 Quhile to, quhile fra, quhile dowk, quhile vp agane. 25  
 This silly mouß, this plungit in grit pane,  
 Can fecht als lang as breth wes in hir breist ;  
 Till at þe last scho cryit for a preist.

Sichand thus gait, a gled sat on a twist,  
And to þis wrechit battell tuke gud heid;  
And *with* a wisk, or owþir of þame wist,  
He claucht his cluke betuene þame in the threid;  
5 Syne to þe land he flew *with* þame gud speid,  
Fane of þat fang, pypand *with* mony pew;  
Syne lowsit þame, and bayth but pety slew.

Syne bowellit þame, þat bowchir, *with* his bill,  
And bellyflawcht full fetly he þame flaid;  
10 Bot Baith þair flesche wald skant be half a fill,  
And gutis als, vnto þat gredy gled.  
Off þair debait thus quhen I ha[r]d owt red,  
He tuk his flicht, and our þe feildis he flaw:  
Gif þis be trew, speir 3e at þame þat saw.

15 *Moralitas.*

My brother, gif thow will tak aduertens  
Be þis fable, thow may *persaif* and se,  
It passis far alkynd of pestilens,  
A wicket mynd *with* wordis fair and sle.  
20 Be war þairfoir, quhome *with* thow followis the:  
For thow war bettir beir of stone þe barrow,  
Of sueitand ding, and delff quhill thow may dre,  
Na be machit *with* a wicket marrow.

A fals intent vndir a fare presence  
25 Hes cawsit mony innocentis to de.  
Grit folly is þairfoir to gife credence  
Our sone to all þat speikis fair to the.



Bundin, and fra þe body may nocht twin,  
Quhill crewall deid cum brek of lyfe þe threid;  
The quhilk to droun suld evir stand in dreid,  
Of carnall lust be þe suggestioun  
5 Quhilk drawis ay þe saull, ay and haldis down.

The waltir is þe warld, ay walterand  
With mony wayiſs of tribulatioun;  
In quhilk þe saule and body ay waverand  
Standis distinyit and þair opinioun:  
10 The spreit vpwart, þe body preisſis down;  
The natur of þe saule wald our be borne  
Out of this warld vnto þe hevinly trone.

The gled is deid, þat cumis suddanly  
As dois þe theif, and endis this battell.  
15 Be vegeland þairfoir, and ay reddy;  
For manis lyfe is brukle and mortall:  
My freind, þairfoir, mak the a strang castell  
Of gud deidis; for deid will the assay,  
Thow wait nocht quhen, at evin, morne, nor midday.

20 Adew, my freind; and gife þat ony speiris  
Of this fable so schortly I conclude,  
Thow say, I left the laif vnto the freiris,  
To mak a sample or similitud.  
Now chryst for ws þat deit on the rud,  
25 Of saule and lyf, as thow art saluour,  
Grant ws to paß in till ane blissit hour.

Explicit: *quod* mr R. H.



Sen so I se, to leif in le,  
At libbertie, is weill but wo,  
Happie is he, I say for me,  
Quhen he is fre, can hald him so.

Fol. 252 a.  
p. 559.

5

Finis: *quod* Scott.

XII.

THE FYIFTY PSALME.

LORD God, deliuer me, allace !  
For thy grit mercy, rewth, and grace,  
Soir mornyng, gruffing on my face,  
Rew on my miserie :  
10 Als, for the mvltitud and space  
Off thy heich clemenß, heir my cace,  
And my trespäß expell and chace :  
Lord God, deliuer me.

Fol. 16 b.  
p. 92.

Wesche me, and mak my sawle serene  
15 Frome all iniquite that bene ;  
Clenge me of cryme and mak me clene,  
All vycis for to fle.  
For my transgressioun haif I sene,  
Quhilk tormentis me with tray and tene,  
20 And ay my syn forgane myne ene :  
Lord God, deliuer me.

Only to the I did offend ;  
May non my miß bot thow amend,  
As by thy sermondis thow art kend.  
25 Ourcum all contrarie.

In filth, lo! I begyn and end;  
 By syn maternall I am send;  
 With vyce I vaneiß and mon wend:  
     Lord God, deliuer me.

Thow had to veritie sic zeill, 5  
 That of thy wisdome did reweill  
 Incertane hid thingis for my weill,  
     And laid befor myne E.  
 For quhen thy fowth of grace I feill,  
 I salbe clengit clene as steill, 10  
 And quhyttar than the snaw gret deill:  
     Lord God, deliuer me.

Thow sall gif glaidnes vnto heir,  
 Me in to joy and mirthfull cheir,  
 Quhen all my febill bonis efeir 15  
     Sall gif the lovingis hie.  
 Heirfoir avart thy visage cleir,  
 So that my synnis cum not the neir;  
 Off my misdeidis, quhilk dois me deir,  
     Lor[d] God, deliuer me. 20

Creat *within* me and infound  
 Ane hart immaculat and mound;  
 Ane steidfast hairt renew and ground  
     Within my breist to be.  
 Fleme me nocht fra thy face fecound, 25  
 . . . . .<sup>1</sup>  
 Bot lat thy Haly Spreit abound:  
     Lord God, deliuer me.

<sup>1</sup> Line omitted in MS.



Restoir me to the exultatioun  
I had in the of my saluatioun,  
And *with* thy spreit of cheif probatioun

5 I sall to synnaris mak narratioun,  
And wicket men in deviatioun,  
I sall thame ken to consolatioun :  
Lord God, deliuer me.

Lord God, deliuer me, and gyd  
10 Frome schedding blude, and homicyd;  
My tung sall preiß the, just, but pryd,  
And petefull, all thre :  
Lowse thow my lippis, that tyme and tyd  
I may gif to the lovingis wyd,  
15 Till all þat fermely list confyd :  
Lord God, deliuer me.

Knew I thow covet sacrificiſ,  
 Or offerand holocaust wald pryiſ,  
 I sowld thame gif, bot thow dennyiſ  
 20 Sic to reſſaiſ in gre ;  
 For thy oblatioun, Lord, it lyiſ  
 In humill hairt, contreit alwayiſ ;  
 Pennens of ſpreit thow nolt deſpyiſ :  
 Lord God, deliuer me.

25 Sweit Lord, to syon be suave,  
And strenth the wallis of thy conclave,  
Jerusalem, thy haly grave,  
Quhilk makis ws ransome fre ;

Fol. 17 b.  
p. 94.

<sup>1</sup> See Note.

This sacrifice than thow salt have  
 Off thy just pepill, and ressave  
 Thair laill trew hairtis *with* all the lave :  
           Lord God, deliuer me.

Gloir to the fader he aboif,	5
Gloir to the sone for our behoif,	
Gloir to the haly spreit of loif,	
In trenefald vnitie ;	
As wes, is, salbe ay, but roif,	
Ane thre, and thre in ane, to proif	10
Thy Godheid nevir may remoif :	
Lord God, deliuer me.	

Finis : *quod* Scott.

E. THE MAITLAND FOLIO MANUSCRIPT

(c. 1570-1590).

(Pepysian Lib. MSS., Magd. Coll. Camb.)

[The first extract is the Prologue to Dunbar's *Tua Mariit Wemen and the Wedo*; the second is the first part of Gavin Douglas's allegorical poem *King Hart*; the third is the anonymous poem known as *The Murning Maidin*.]

XIII.

HEIR BEGINIS THE TRETIS OF THE TUA MARIIT  
WEMEN AND THE WEDO, COMPYLIT BE MAISTER  
WILLIAM DUNBAR.

APON the Midsummer ewin, mirriest of nichtis,  
I muvit furth allane, neir as midnicht wes pas[t],  
Besyd ane gudlie grein garth, full of gay flouris, p. 82.  
Hegeit, of ane huge hicht, with hawthorne treis;  
5 Quhairon ane bird, on ane bransche, so birst out hir  
notis  
That neuer ane blythfullar bird was on the beuche  
hard:  
Quhat throw the sugarat sound of hir sang glaid,  
And throw the savour sanatiue of the sueit flouris,  
I drew in derne to the dyk to dirkin efter mirthis;  
10 The dew donkit the daill, and dynnit the feulis.  
I hard, vnder ane holyn hewinlie grein hewit,  
Ane hie speiche at my hand, with hautand wourdis;  
With þat in haist to the hege so hard I inthrang  
That I was heildit with hawthorne, and with heynd  
leveis;

Throw pykis of the plet thorne I presandlie luikit,  
 Gif ony persoun wald approche *within* that plesand  
     garding.

I saw thre gay ladeis sit in ane grein arbeir,  
 All grathit in to garlandis of fresche gudlie flouris;  
 So glitterit as the gold wer thair glorius gilt trefsis,      5  
 Quhill all the gresis did gleme of the glaid hewis;  
 Kemmit was thair cleir hair, and curiouslie sched  
 Attour thair schulderis doun schyre, schyning full  
     bricht;

With curches, caßin þame abone, of kirsp cleir and  
     thin:

Thair mantillis grein war as the gres that grew in      10  
     May seßoun,

Fetrit *with* þair quhyt fingaris about thair fair sydis:  
 Off ferliful fyne favour war þair faceis meik,  
 All full of flurist fairheid, as flouris in June;  
 Quhyt, seimlie, and soft, as the sweit lillies,  
 New vpspred vpon spray; as new spynist Rose,      15  
 Arrayit ryallie about *with* mony riche wardour,  
 That nature full nobillie *annamalit with* flouris  
 Off alkin hewis under hewin, that ony heynd knew;  
 Fragrant, all full of fresche odour fynest of smell.

[Ane marbre tabile coverit wes] befor thir thre ladeis,      20  
 [With ryale cowpis apon rawys] full of ryche wynis:  
 [And of thir fair wlonkes] tua weddit war *with* lordis,  
 [Ane wes ane] wedow, I wiß, wantoun of laitis.

[And, as thai talkit] at the tabill of [mony tail funde],  
 Thay wauchtit at the wicht wyne, and warit out      25  
     wourdis;

And syn thai spak more spedelie, and sparit no  
     matiris.

## XIV.

## KING HART.

KING HART in to his cumlie castell strang,  
 Closit about *with* craft and meikill vre,  
 So semlie wes he set his folk amang,  
 That he no dout had of misaventure;  
 5 So proudlie wes he polist, plane, and pure,  
 With youthheid and his lustie levis grene;  
 So fair, so fresche, so liklie to endure,  
 And als so blyth as bird in symmer schene.

p. 226.

*Cor in [cor-  
pore] homi-  
nis.*Hart in  
[body] of  
man.

For wes he never 3it *with* schouris schot,  
 10 Nor 3it ourrun *with* rouk or ony rayne;  
 In all his lusty lecam *nocht* ane spot;  
 Na never had experience in to payne,  
 Bot alway in to lyking, *nocht* to layne;  
 Onlie to love and verrie gentilnes  
 15 He wes inclynit cleinlie to remane,  
 And wonn vnder the wyng of wantownnes.

p. 227.

3it was this wourthy wicht King vnder warde,  
 For wes he *nocht* at fredome vtterlie.  
 Nature had *lymmit* folk for pair rewarde  
 20 This godlie king to governe and to gy;  
 For so pai kest pair tyme to occupy  
 In welthis for to wyne; for thay him teichit  
 All lustis for to lane and vnderly;  
 So prevelie thai preis him and him preicheid.

*Juventus  
et quot  
nomina  
habet.  
Youthheid  
and quhat  
names  
he . .*

First strent*h*, [. . .] lust, and wantownnes,  
Grein lust, disport, jelous[y], and invy ;  
Freschnes, newgot, waistgude, and wilfulnes,  
Delyuernes, fulehardenes thairby ;  
Gentrice, fredome, price, previe espy,  
Wantwyte, vanegloir, prodigalitie,  
Vnrest, nichtwalk, and [felloun] glutony,  
Vnricht, dyme sicht, with slicht and subtiltie.

5

Thir war the inwarde ythand seruitouris,  
Quhilk gouernouris war [to] this nobil king,  
And kept him inclynit to pair Curis ;  
So wes pair nocht in erde þat ever micht bring  
Ane of thir folk away fra his duelling.  
Thus to pair terme thay serve for pair rewarde,  
Dancing, disport, singing, revelling,  
With bissines all blyth to pleis the lairde.

10

15

*Desideria  
cordis  
juuentute.  
The  
desyris of  
hart in  
youth.*

Thir folk, *with* all the femell þai micht fang,  
Quhilk nummerit ane milzon and weill mo,  
That wer vpbred as seruitouris of lang,  
And *with* this king wald wonn in weill and wo,  
For favour nor for feid wald found him fro,  
Vnto the tyme pair dait be run and past :  
That go[l]d nor gude micht gar þame fro him [go],  
No greif nor grame suld grayth þame so agas[t].

20

p. 228.

Fyve seruitouris this king he had *without*,  
That teichit war ay tressoun to espy ;  
Thai watchit ay þe wallis round about  
Fo[r] innemeis þat of hapning ay come by :

25

Ane for the day, *quhilk* jugeit certainly,  
 With cure to ken the colour of all hew;  
 Ane for the night, þat harknit bissely  
 Out of quhat airt that ever the wyndis blew.

5 Syne wes þair ane to taist all nutriment  
 That to þis king wes *seruit* at the deiß;  
 Ane wther wes all fovellis for [to] sent,  
 Of licour or of ony lustie meiß;  
 The fyft þair wes *quhilk* culd all but leiß,  
 10 The heit, the cauld, the harde, and eik the soft—  
 Ane ganand *seruand* bayth for weir and pece :  
 3it hes thir folk þair king betrasit oft.

Honour persewit to the kingis 3et ;  
 Thir folk said all þai wald *nocht* lat him in,  
 15 Becaus thai said þair lord to feist wes set,  
 With all his lustie *seruandis* more and myn ;  
 Bot he ane port had enterit *with* ane gyn,  
 And vp he can in haist to the grit toure,  
 And said he suld it parall all *with* fyn  
 20 And fresche delyt *with* mony florist floure.

So strang this king him thoct his castell stude,  
 With mony towre and turat crownit hie :  
 About the wall þair ran ane water void,  
 Blak, stinkand, sowr, and salt as is the sey,  
 25 That on the wallis wiskit, gre be gre,  
 Bold[n]ing to ryis the castell to confound ;  
 Bot thai *within* maid sa grit melody,  
 That for þair reird thay nicht *nocht* heir the sound.

p. 229.

With feistis fell and full of jolitee  
 This cumlie court thair king þai kast to keip,  
 That noy hes none bot newlie novaltee,  
 And ar *nocht* wount for wo to woun and weip,  
 Full sendill sad, or soundlie set to sleip, 5  
 No wandreth wait, ay wenis welth endure,  
 Behaldis *nocht* nor luikis *nocht* þe deip,  
 As þame to keip fra all misaventure.

Richt as the rose vpspringis fro the rute,  
 In ruby colour reid most ryck of hew, 10  
 Nor waindis *nocht* the levis to outhut  
 For schyning of the sone þat dois renew  
 Thir vther flouris greyne, quhyte, and blew,  
 Quhilk hes na craft to knaw the wynter weit,  
 Suppois þat sommer schane dois þame reskew, 15  
 That dois þame quhile ourhail *with* snaw and sleit.

Dame plesance had ane pretty place besyd,  
 With fresche effeir, and mony folk in feir;  
 The quhilk wes parald all about *with* pryde,  
 So precious þat it prysit wes but peir; 20  
*With* bulwerkis braid and mony bitter beir;  
 Syn wes ane brig, þat hegeit wes and strang;  
 And all þat couth attene the castell neir,  
 It made þame for to mer amiff and mang.

*With* touris grit and strang for to behold, 25  
 So craftlie *with* kirknellis kervin hie,  
 The fitschand chaynis floreist [all] of gold,  
 The grundin dairtis scharp and bricht to se



Wald mak ane hart of flint to fald and fle  
 For terrour, gif þai wald þe castell sail ;  
 So kervin cleir that nicht na crueltee  
 It for to wyn in all this world avale.

5    Servit this quene dame plesance, all at richt, p. 230.  
 First hie apporte, bewtie, and humilnes ;  
 With mony vtheris madinis, fair and bricht,  
 Reuth, and gud fame, fredome, and gentilnes,  
 Constance, patience, raddour, and meiknes,  
 10    Conning, kyndnes, heyndnes, and honestie,  
 Mirth, lustheid, lyking, and nobilnes,  
 Blis and blythnes, plesance and pure pietie.

This war the staitis worthyest and ding,  
 With mony mo, þat servit to this quene :  
 15    Ane legioun liell war at hir leding,  
 Quhen [þat] hir court leist semble fair and clein :  
 In þair effeir fayr *servi*ce nicht be sene ;  
 For wes þair nocht that semit be avyse,  
 That no man nicht the poynting of ane prene  
 20    Repreve, nor pece bot payntit at devyse.

Hapnit this wourthy quene vpon ane day,  
 With hir fresche court arrayit weill at richt,  
 Hunting to ryd, hir to disport and play,  
 With mony ane lustie ladie fair and bricht ;  
 25    Hir baner schene displayit, and on hicht  
 Wes sene abone þair heidis quhair þai rayd ;  
 The grene ground wes illuminyt of the lycht ;  
 Fresche bewtie had þe vangarde and wes gyde.

Ane legioun of thir lustie ladeis schene  
 Folowit this quene (trewlie this is no nay);  
 Harde by this castell of this king so kene  
 This wourthy folk hes walit þame away;  
*Quhilk* did the dayis watcheis to effray, 5  
 For seildin had þai sene sic folkis befor—  
 So mirrelie þai muster and thai play,  
 Without[in] outhr brag, or bost, or schore.

p. 231. The watcheis of the sicht wes sa effrayit,  
 Thai ran and tauld the king of *þair* intent: 10  
 ‘Lat *nocht* this mater, *schir*, be lang delayit;  
 It war speidfull sum folk 3e outwarde sent,  
 That culd reherß quhat thing 3one peple ment;  
 Syne 3ow agane þairof to certifie:  
 For battell byd þai bauldlie on 3on bent; 15  
 It war bot schame to fein3e cowartlie.’

3outhheid vpstart, and cleikit on his cloik,  
 Was browdin all *with* lustie levis grene:  
 ‘Ryse, fresche delyte, lat *nocht* this mater soke;  
 We will go se quhat may this muster mene; 20  
 So weill we sall ws it cope betwene,  
 Thair sall nothing pas away vnspyt:  
 Syn sall we tell the king as we haue sene,  
 And thair sall nothing trewlie be denyit.’

3outhheid furth past, and raid on Innocence, 25  
 Ane mylk quhyt steid þat ambilit as the wynd;  
 And fresche delyt raid on benevolence,  
 Throw out the meid þat wald *nocht* byd behind.

The beymes bricht almost had maid þame blind,  
 That fra fresche bewtie spred vnder the cloude;  
 To hir thai socht, and sone thai culd hir find,  
 No saw þai nane never wes half sa proude.

5 The bernis both wes basit of the sicht,  
 And out of mesour marrit in þair mude;  
 As spreitles folkis on blonkis hvffit on hicht,  
 Both in ane studie starand still þai stude.  
 Fayr calling freschlie on hir wayis zuid,  
 10 And both þair reynzeis cleikit in hir hondis;  
 Syn to hir castell raid, as scho war woude,  
 And festnit vp thir folkis in venus bandis.

Becaus thair come no bodwarde sone agane, p. 234  
 The king out sent newgate, and wantownnes,  
 15 Grene luif, disport, waistgude that nocht can lane,  
 And with þame freschlie feir fule hardynes:  
 He bad þame spy the cais quhow þat it wes,  
 And bring [sum] bodwart, or him self outpast.  
 Thai said þai suld; and sone þai can þame dres:  
 20 Full glaid þai glyde as gromes vnagaist.

On grund no greif quhill þai the grit ost se  
 Wald þai nocht rest, þe rinkis so thay ryde.  
 Bot fra thay saw þair sute and þair sembly,  
 It culd þame bre, and biggit þame to byd.  
 25 Dreid of disdane on fute ran thame besyde;  
 Said þame, 'be war, sen wisdom is away;  
 For and 3e prik amang thir folk of pryde,  
 A pane 3e salbe restit be the way.'

Full hardynes full freschlie furth he flang,  
 A fure leynth fer befoir his feiris fyve;  
 And wantones, suppois he had þe wrang,  
 Him followit als fast as he nicht dryve.  
 So thai wer lyk amang þame self to stryve:      5  
 The foure sum baid, and huvit on the grene;  
 Fresche bewtie *with* ane wysk come [þair] belyve,  
 And þame all reistit, war þai never so kene.

With þat the foure sum fayn thay wald haue fled  
 Agane vnto þair castell and þair king:      10  
 Thai gave ane schout, and sone thai haue þame  
       sched,  
 And bisselie thay kan þame bundin bring  
 Agane vnto *þair* quene, and bandis thring  
 About thair handis and [þair] feit so fast,  
 Quhill þat þai maid þame *with* þair tormenting      15  
 Haly of þair lyvis half agast.

p. 233.

The watchis on the kingis wallis hes sene  
 The chassing of the folk, and þair suppryse.  
 Vpstart king hart in propir yre and tein,  
 And baldlie bad his folk all *with* him ryse.      20  
 ‘I sall *nocht* sit,’ he said, ‘and se þame thryse  
 Discomfit clein my men, and put at vnder;  
 Na, we sall wrik ws one ane vther wys,  
 Set we be few to thame be fifty hounder.’

Than out thai raid all to ane randoun richt,      25  
 This courtlie king, and all his cumlie ost,  
 His buirelie bainer brathit vp on hicht;  
 And out thay blew *with* brag and mekle bost,

That lady and hir lynnage suld be lost :  
 Thai cryit on hicht thair soinze wounder lowde :  
 Thus come thay keynlie carpand one the cost ;  
 Thai preik, þai prance, as princis þat war woude.

- 5 Dame plesance hes hir folk arrayit weill,  
 Fra þat scho saw þai wald battell abyde ;  
 So bewtie *with* hir wangarde gane to reill,  
 The greitest of thair ost scho can our ryd.  
 Syn fresche apport come on the tother syd ;  
 10 So bisselie scho wes to battell boune,  
 That all þat ever scho nicht ourtak þat tyde,  
 Horsis and men, *with* brout scho straik all doun.

- Richt þair king hairt he [w]es in handis tane,  
 And puirly wes he present to the quene ;  
 15 And scho had fairlie *with* ane fedderit flayne  
 Woundit the king richt wonderfull to wene,  
 Delyuerit him dame bewtie vnto sene,  
 His wound to wesche, in sobering of his sair ;  
 Bot alwayis as scho castis it to clene,  
 20 His malady increßis mair and mair.

- Woundit he wes, and quhair 3it he na wait ;  
 And mony of his folk hes tane the flicht.  
 He said, ' I 3eild me now to 3our estait,  
 Fayr quene ! sen to resist I haue no nicht.  
 25 Quhat will 3e saye me now for quhat[kyn] plycht ?  
 For þat I wait I did 3ou never offence.  
 And gif I haue done ocht þat is vnrycht,  
 I offer me to 3our beneuolence.'

Be this battell wes neir vincust all ;  
 The kingis men ar tane, and mony slane :  
 Dame plesance can on fresche bewtie call,  
 Bad hir command the folk to presoun plaine :  
 King hart sair woundit was, bot he wes fayne, 5  
 For weill he traistit þat he suld recure :  
 The Lady and hir ost went hame agane,  
 And mony presoner takin vnder cure.

King hart his castell levit hes full waist,  
 And hevenes maid capitane it to keip. 10  
 Radour ran hame, full fleyit and forchaist,  
 Him for to hyde crap in the dungeoun deip.  
 Langour he lay vpon the wallis but sleip,  
 But meit, or drink ; the watche horne he blew ;  
 Ire wes the portour, that full sayr can weip ; 15  
 And Jelousy ran out—he wes never trew.

He said he suld be spy, and bodwart bring,  
 Bayth nicht and day, how þat his maister fure :  
 He folowit fast on fute eftir the king  
 Vnto the castell of dame plesance pure : 20  
 In the presoun fand he mony creature,  
 Sum fetterit fast, and [vtheris] fre and large  
 Quhair ever þame list *within* the wallis sure :  
 Sone Jelousy him hid vnder ane targe.

p. 235. Thair saw he lust by law [ly] vnder lok, 25  
 In streinze strong fast fetterrit fute and hand ;  
 Grene luif lay bund[in] *with* ane felloun blok,  
 About the crag wes claspit *with* ane band ;

3outhheid wes lous, and ay about waverand;  
 Desyre lay stokkit by ane dungeoun dure;  
 3it honestie [culd] keip him fair farrand,  
 And waistgude followand him quhair euer he fure.

- 5 Discretioun wes as than bot 3oung of age;  
 He sleipit *with* lust quhair euer he nicht him find:  
 And he agane wes crabbit at the page:  
 Ane ladill full of luif stude him behind,  
 He swakit in his ene, and maid him blind,  
 10 Sua fra that tyme furth he nicht *nocht* se:  
 'Speik þow ane wourde, thy four feet sall I bind;  
 Syn swak the our the wallis in the se.'

- Bissines, newgate, freschnes, and syn disport,  
 Fredome, gentrice, cuning, and fair maner,  
 15 All thir wer lous daylie, and 3eid ouerthort  
 To clois befor the dungeoun windo neir,  
 Quhair *wynnit* fair dame plesance, þat wes cleir;  
 Quhilk hes espyit richt weill þair gouernance,  
 And, lauchan he, *commandit* tymes seir  
 20 Thame to await vpone þair observance.

- This lustie Quene, *within* hir dungeoun strang,  
 Coud dysyde ay hir ladeis hir about;  
 And as scho list scho leirit þame to mang  
 That wald be in all folk þat wer *without*.  
 25 For hie apport scho is hir capitane stout;  
 Bewtie hir baner beris hir beforne;  
 Dame Chaistetrie hir chalmarere bot dout;  
 And strangenes hir portare can weill scorne.

p. 236.

Fayr calling is grit garitour on hicht,  
That watchis ay the wallis hie abone;  
And sweit semblance is *merchale* in hir sight;  
As scho *commandis* so swyth all is done.  
Sa is þair nocht [of] mvsik nor of tvne;  
The ladeis sweit þai mak sic melodie,  
Quhat wicht, þat micht it heir, suld jüge sone  
To angell singand hewinlie armony.

King hart in till ane previe closet crappe,  
Was neir the dungeoun wall, neir by the ground, 10  
Swas he nicht heir and se, sic wes his happe,  
The meikle mirth, þe melodie, and sound,  
Quhilk fra the wallis sweitlie can redound  
In at his eir, and sink vnto his hart ;  
And þairin wirkis mony previe wound, 15  
That dois oft sys him strang *with* stoundis smart.

Ay seik he is, and ever he hes his heill;  
In battale strang, and hes both pece and rest;  
The scharpe, and als the soft, can *with* him deill,  
The sweit, the sour, both rewle and als vnrest;  
Dame danger hes of dolour to him drest  
Ane pallioun that na proudnes hes *without*,  
With teiris weit ar rottin, may *nocht* lest,  
Fast brikan by þe bordouris all aboute.

Bot youthheid had him maid ane courtlie cote, 25  
Als grene as gerß, with goldin stremis bricht  
Broudin about, fast buckillit to his throte,  
A wourthy weid, weill closand, and full licht ;



Ane wysar, þat wes payntit for the sicht  
 As ruby reid, and pairt of quhyt amang;  
 Off coulouris nicht þair nane be freschar dicht,  
 Bot hevines had fassonit it all wrang.

- 5 This wourthy King in presoun thus culd ly, P. 237.  
 With all his folk, and culd þair nane out brek.  
 Full oft þai kan vpone dame pietie cry:  
 'Fair thing! cum doun a quhyle, and *with* ws speik.  
 Sum farar way 3e nicht 3our harmes wreik  
 10 Than thus to murdour ws þat 3oldin ar.  
 Wald 3e ws rew, quhair euir we nicht our reik,  
 We suld men be to 3ow for euirmare.'

- That ansuerand, danger said, 'that wer grete doute,  
 A madin sweit amang sa mony men  
 15 To cum alane, bot folk war hir about;  
 That is ane craft my self culd never ken.'  
*With* that scho ran vnto hir lady kene:  
 Kneland, 'madame,' scho said, 'keip pietie fast;  
 Syth scho ask, no licence to her len;  
 20 May scho wyn out, scho will play 3ow a cast.'

- Than danger to the dure tuik gude keip,  
 Both nicht and day, þat pietie suld noch pas;  
 Quhill, all ford[o]wart, in defalt of sleip,  
 Scho bisselie as for-travalit scho was,  
 25 Fayr calling gaif hir drink into ane glas:  
 Sone efter þat to sleip scho went anone.  
 Pietie was war, þat ilk prettie las,  
 And privelie out at the dure is gone.

The dure on chare it stude; all wes on sleip;  
And pietie doun the stare full sone is past.  
This bissines hes sene, and gave gud keip:  
Dame pietie hes he hint in armes fast:  
He callit on lust, and he come at the last; 5  
His bandis gart he birst in peces smale:  
Dame pietie wes gritlie feirit and agast:  
Be þat wes confort croppin in *our* the wall.

p. 238.      Sone come delyte, and he begouth to dance;  
Grene love vpstart, and can his spreitis ta.      10  
‘ Full weill is me,’ said disport, ‘ of this chance,  
For now I traist gret melody to ma.’  
All in ane rout vnto the dure thay ga,  
And pietie put *pairin* first *jame* befoir.  
Quhat was *pair* mair, but ‘ harro! taik, and slay!’      15  
The hous is wone *withoutin* brag or schoir.

The courtinis all of gold about the bed  
Weill stentit was, quhair fair dame plesance lay.  
Than new desyr, als gredie as ane glede,  
Come rinnand in, and maid ane grit deray: 20  
The quene is walknit *with* ane felloun fray,  
Vp glifnit, and beheld scho wes betray[s]it;  
'Zeild 3ow, madame,' on hicht can s[*chir*] lust say:  
A wourde scho culd nocht speik, scho wes so abaisit.

'3eild 3ow, madame,' grene lust culd say all sone, 25  
'And fairlie sall we governe 3ow and 3ouris ;  
Our lord king hartis will most now be done,  
That 3it is law amang the nether bowris ;

Our lang, madame, 3e keipit thir hie towris;  
 Now thank we none bot pietie ws suppleit.  
 Dame danger [þan] into ane nuk scho cowris;  
 And, quakand þair, the quene scho lay for dreid.

- 5 Than busteousnes come *with* brag and bost;  
 All þat ganestude he straik deid in the flure.  
 Dame plesance sa[i]d, 'sall we thus gate be lost?  
 Bring vp þe king, lat him in at the dure;  
 In his gentrice richt weill I dar assure.'  
 10 Thairfor sweit confort cryit vpon the king:  
 Than bissines, þat cunning creature,  
 To serve dame plesance sone thair can him bring.

- So sweit ane swell as straik vnto his hart  
 Quhen þat he saw dame plesance at his will.  
 15 'I 3eild me, *schir*, and do me nocht to smart,'  
 The fayr quene said vpon this wyß him till,  
 'I sauf 3ouris, suppois it be no skill.  
 All þat I haue, and all þat myne may be,  
 With all my hairt I offer heir 3ow till,  
 20 And askis *nocht* bot 3e be trew till me.'

p. 239.

- Till that loue, desyre, and lust devysit  
 Thus fair dame plesance sweetlie can assent.  
 Than suddandlie *schir* hairt him now disgysit,  
 On gat his amouris klok or euir he stint;  
 25 Freschlie to feist thir amouris folk ar went;  
 Blythnes wes first brocht bodwarde to the hall;  
 Dame chastite, þat selie innocent,  
 For wo 3eid wode, and flaw out our the wall.

The lustie quene scho sat in middis the deif;      5  
 Befoir hir stude the nobill wourthy king :  
 Servit þai war of mony dyuerf meis,  
 Full sawries sweit and swyth thai culd þame bring.  
 Thus thai maid ane mirrie merschelling :  
 Bewtie and lone ane sait burde hes begun ;  
 In wirschip of that lustie feist so ding,  
 Dame plesance hes gart perce dame venus tun.

## XV.

## THE MURNING MAIDIN.

p 302.

STILL vndir þe levis greene,  
 This hindir day I went alone :      10  
 I hard ane May sair mwrne and meyne ;  
 To þe king of luif Scho maid hir mone.  
     Scho sychit sely soir ;  
     Said, 'lord, I luif þi lore ;  
 Mair wo dreit nevir woman one !      15  
 O langsum lyfe, and þow war gone,  
     Than sould I mwrne no moir !'  
  
 As rid gold wyir schynit hir hair ;  
 And all in grene þe May scho glaid.  
 Ane bent bow in hir hand scho bair ;      20  
 Vndir hir belt war arrowis braid.  
     I followit on þat fre,  
     That semelie wes to se :  
 Withe still mwrning hir mone scho maid ;  
 That bird vndir a bank scho baid,      25  
     And lenyt hir to ane tre.

‘Wanweird,’ scho said, ‘quhat haue I wrocht,  
That on me kythit hes all þis cair?  
Trew lufe, so deir I haue þe bocht!  
Certis so sall I do na mair:

5     Sen þat I go begyld  
      *With* ane þat faythe hes fyld,  
That garris me oft syis sicht full sair,  
And walk amang þe holtis hair  
      *Within* þe woddis wyld.

10    ‘This grit disase for luif I dre—  
Thair is no tounge can tell þe wo;  
I luif þe lufe, þat luifis not me;  
I may not mend, bot mwrning mo,  
      Quhill god send Sum Remeid,  
15    Throw destany or deid:  
I am his freind, and he my fo.  
My sweit, allace! quhy dois he so?  
      I wrocht him neuer na feid.

p. 303.

20    ‘Withoutin feyid I wes his freind,  
In word and wark, grit god it wait!  
Quhair he wes placit, þair list I leynd,  
Doand him seruice ayr and late.  
      He kepand eftir syne  
      Till his honour and myne:  
25    But now he gais ane vþir gait;  
And hes no E to my estait;  
      *Quhilk* dois me all þis pyne.

‘It dois me pyne þat I may prufe,  
That makis me þus murning mo:

My lufe he luifis ane uther lufe :  
 Allace, sweithart, quhy dois he so ?  
 Quhy sould he me forsaik ?  
 Have *mercy* on his maik !  
 Thairfoir my hart will birst in two ;  
 And þis, walking *with* da and ro,  
 My leif now heir I taik.'

5

Than wepit scho, lustie in weyd,  
 And on hir wayis can Scho went.  
 In hy eftir þat heynd I 3eid,  
 And in my armes could hir hynt ;  
 And said, ' fair lady at þis tyd,  
 With leif 3e man abyd ;  
 And tell me quho 3ow hidder sent ?  
 Or quhy 3e beir 3our bow so bent  
 To sla our deir of pryd ?

10

15

' In waithman weid sen I 3ow find  
 In þis wod, walkand 3our alone,  
 3our mylk quhyt handis we sall bind  
 Quhill þat þe blude birst fra þe bone ;  
 Chargeand 3ow to preisoun,  
 To þe kingis deip dwngoun.  
 Thay may ken be 3our fedderit flane  
 3e haue [bene] mony beistis bane,  
 Vpone þir bentis broun.'

20

25

That fre anserit *with* fair afeir,  
 And said, ' *Schir*, mercy for 3our mycht !  
 Þis man I bow and arrowis beir,  
 Becaus I am ane baneist weycht :

So will I be full lang.

For godis luif lat me gang;

And heir to 3ow my treuth I plycht,

That I sall, nowder day nor nycht,

5 No wyld beist wait *with* wrang!

‘Thocht I walk in þis forest fre,

Withe bow, and eik *with* fedderit flane,

It is weill mair þan dayis þre

And meit or drink 3it saw I nane.

10 Thocht I had neuer sic neid

My selffe to wyn my breid,

3our deir may walk, *schir*, þair alane:

3it wes never na beistis bane;

I may not se þame bleid.

15 ‘Sen þat I neuer did 3ow ill,

It wer no skill 3e did me skaith.

3our deir may walk quhair euir þai will:

I wyn my meit [be] na sic waithe.

I do bot litill wrang,

20 Bot gif I flowris fang.

Giff þat 3e trow not in my aythe,

Tak heir my bow and arrowis bayth,

And lat my awin selffe gang.’

‘I say 3our bow and arrowis bricht!

25 I bid not haue þame, be sanct bryd.

Bot 3e man rest *with* me all nycht,

All nakit sleipand be my syd.’

‘I will not do þat syn,

Leif 3ow, þis warld to wyn!’

‘ȝe ar so haill of hew and hyd,  
 Luif hes me fangit in to þis tyd;  
 I may not fra ȝow twyn.’

Than lukit Scho to me, and lewch;  
 And said, ‘sic luf I rid ȝow layne; 5  
 Albeid ȝe mak it never sa tewch,  
 To me ȝour labour is in vane:  
 Wer I out of ȝour sycht,  
 The space of halfe a nycht,  
 Suppois ȝe saw me never agane— 10  
 Luif hes ȝow streinȝeit *with* little pane;  
 Thairto my treuthe I plycht.’

I said, ‘my sueit, forsuythe I sall  
 For ever luif ȝow, and no mo;  
 Thocht vȝeris luif and leif *with* all, 15  
 Maist certanlie I do not so.  
 I do ȝow trew luif hecht,  
 Be all þe bewis bricht!  
 ȝe ar so fair, be not my fo:  
 ȝe sall have syn and ȝe me slo 20  
 Thus þrow ane suddan sycht.’

‘That I ȝow sla, þat god forsheild!  
 Quhat haue I done, or said, ȝow till?  
 I wes not wont wappynis to weild;  
 Bot am ane woman, gif ȝe will, 25  
 That suirle feiris ȝow,  
 And ȝe not me, I trow.  
 For god, *schir*, tak in none ill:  
 Sall never berne ga breif þe bill  
 At bidding me to bow. 30



‘In to þis wod ay walk I sall,  
Ledand my lyfe as woful weycht :  
Heir I forsaik bayth bour and hall,  
And all þir bigingis þat ar brycht :  
5        My bed is maid full cauld,  
          Withe beistis bryme and bauld—  
That garris me say, bayth day and nycht,  
Allace, þat euer þe toung sould hecht  
          That hart þocht not to hauld!’

10        Thir wordis out throw my hairt so went  
          That neir I wepit for hir wo.  
And þairto wald I not consent,  
And said þat it sould not be so.  
          In to my armes swythe  
15        Embrasit I þat blythe,  
Sayand, ‘sweit hairt, of harmes ho!  
Found sall I neuer þis forrest fro,  
          *Quhill* 3e me confort kyth.’

20        Than knelit I befoir þat cleir,  
And meiklie could hir mercye craiff;  
That semlie þan, *wit* sobir cheir,  
Me of hir gudlynes forgaif.  
          It wes no neid, I wys,  
          To bid us vþer kys;  
25        Thair mycht no hairtis mair Joy resaif,  
Nor aþer could of vþer haif:  
          This brocht wer we to blys.

## II.

## CHEPMAN &amp; MYLLAR'S PRINTS (1508).

(Adv. Lib., Edin.)

[The complete text of this tract is extant in the Asloan MS. Its full title is "þe wertuis of nobilnes and portratouris thair of &c., callit þe Portuus and matyynis of þe saniyn." Only the three last leaves of the black-letter copy have been preserved. They are here reprinted, together with the opening passage from the Asloan version, as given in Laing's reproduction of the Chepman and Myllar Collection (see Introduction).]

## XVI.

## THE PORTUUS OF NOBILNES

I NOBILNES, Lady of weile willing, qwene of  
 wisdom and princes of hie doying: To all þam  
 þat has will and corage of worthines pece and greting,  
 to 3ow be þir *presentis* to make knawin þat, to remove  
 and draw out þe wikit rutis of wrang and ewill deidis 5  
 That welany or carlichnes has wndirtakin to ground  
 & stable in noble hert, euery man þat will be maid  
 parfyte Say and reid contynually his matyynis &  
 houris on þis porteus. I may complene sorowe &  
 bevale mony men that in all thingis has countirfeit 10  
 myne estait, and, setting werteu at nocht, has takin

my name, levyng all gud deidis according *pairto*, mis-  
 fassonit & degradit *þaimself*, Inclinand *þair hertis* to  
 vicious and ewill sayng and ewill doyng. Bot *neuir-*  
*þeles* quha *þat* will haf forgifnes and remit of all his  
 5 trepassis saye dayly his matynnis and houris *onn þis*  
*portuos*. Quha *þat* is of ane noble & gud man *þe aire*  
 and successour suld *nocht* haue *þe proffet* of his  
 landis and gudis *without þe perseute* and folloving  
 of werteu & gud deidis. For, gif he be *nocht aire*  
 10 and successour to his wertuis and worschipe, *þe gudis*  
 of ane nother man ar vnperfyty in him, and sa he has  
 forfalt and tynt all loving & honour quhen him self is  
*þe myrrour & example of velany*. *Neuirþeles*, quha  
*þat* is accusable of *þar misdeidis* and dampnable vycis  
 15 say daly *þar houris* and *matynnis* on *þis portuos*. O  
 noble man, for to wnderstand how nobillis ar maid  
 perfyte, Thar is xij wertuis behuffull And *þat schawis*  
 werray nobilite: herfor he *þat* will be ane werray noble  
 stable & rute in his hert thir xij wertuis and exerce  
 20 *þaim daly*, sayng his *matinis* and *howris* on *þis porteus*  
 as followis.

[The tract then proceeds to each virtue in order, thus: (1) *Faith*,  
 (2) *Lawte or treuth*, (3) *Honour*, (4) *Ressoun*, (5) *Worthynes*, (6) *Luf*,  
 (7) *Curtasy*, (8) *Deligence*.]

25 *The ix vertu in nobill man is clenelynes.*

The hert set in nobilnes and desirand hie honour Fol. 1 a  
 sulde despise all filth and unhonesti, for he despris  
 his nobilnes that takis keip and tent to othir menis  
 guyding and kepis noght hym selue clene: he than  
 30 suld nothir say nor do thing that war to discomende,

Fol. 1 b.

nor that myght empair or skaith ane othir man, nor  
 þat myght mynise his awne lofe and honour, gif he  
 avisit, thoght, and lukit weill to hym selue þat takis  
 tent & keip to all othir men: foul speking and  
 mekill myssaing or flityng or ane unhonest deuise to 5  
 the man that is sene and behaldyn be mony men for  
 honeste is requirit to keip in saif gard thame that  
 takis compt and keip of othir mennis guying. O  
 nobill man be clenelines of person, plesand & fair  
 hauyng, thay keip tham fra filth þat takis keip to 10  
 all othir men.

*The tent vertu in ane nobill man is larges.*

Larges in all caice is sa curtase and avenand that  
 it plesis to itself and proffittis all otheris for it; is  
 the reut of honour, quhairof the ane wynniss profit, 15  
 the othir mereite. It proffittis þe takar and delitis  
 the giffer, And amendis and settis thame baith in  
 right: thair is na thing tynt þat larges dispendis, for  
 he dispendis all his gudis be wisdom. And to larges  
 all way gudis cummis and aboundis; bot þe prodigal 20  
 man, spendand without mesure & prouision, waistis  
 and destroyis larges than, þat profitis and ekis hym  
 self and plesis and contentis all otheris, as þe techer  
 of all vertuis in this warlde. The reward takin oblis  
 the taker and acquitis þe giffer of his gret bounte. 25  
 Thing thairfor giffin is bettir than all the laif, for  
 gudis hid reportis bot litill thanke, ioy, or pleseir.  
 And auarice is waryit & haldyn abhominable, be  
 sa mekill þat scho closis hir hand and giffis to na  
 man. And it cummis oftymes to þe auaricius that 30

ane othir spendis and puttis to the wynd þe gudis  
that he gaderit with gret trouble and pane. And,  
gif thair cumis to hym wexation, werre, or trouble,  
thar is na man þat comptis or settis therby, suppois  
5 it confund hym; bot larges gettis all tyme frendis  
and help, þat is the techar of all vertu in this warlde.  
Heirfor ane fre liberal hert, quharin nobilnes inhabitis,  
sulde noght be scars & haldand, bot blithar and  
mair iocund to gif than to tak, for larges releuis and  
10 succuris a man, And scarsnes interditis nobilite: gud Fol. 2 a.  
deid is sic that g[od] will þat it be reuardit. Heirfor  
be larges the gud departis cummis again. Gud deid  
tinis neuer itself in na tyme, bot sa mekill as it dois  
redoundis agan to his maistir; for larges beris þe  
15 standard vpon all rentis, that is the techar of all  
vertues in this warlde. O nobill man, þe riche man  
þat lattis honour for expensis, gudis faillies hym &  
all schift in hym confoundis. Be larges the hertis  
of men ar sene and vnderstande, þat is þe techar of  
20 all vertuis in this warld.

*The leuynt vertu in nobill man is sobirnes.*

Qwhen gud desire that intendis to ascend and cum  
to hyght puttis the thocht to cum to honour, than  
sulde ane man haulde and reul hym sobirly, and  
25 eschev distemperance of wyne & heit that turnys  
gud avise in foly, greuis strenth, dois wrang, and  
hurtis þe natur, troublis the peace, movis discord,  
and levis all thing vnperfite. Bot quhay þat will  
draw sobirnes to hym, scho is helplice, of litill appesit,  
30 help of the wittis, wache to hele, keper of þe body,

and contynewal lynthare of the lif; for to excesse  
 thair may neur cum gud nor profit, nor body nor  
 lif is neur the bettir. And sa it tynis all maner  
 continence, voce, aynd, lythenes, and coloure. A  
 gluton all way has sum seiknes or sorow; he is 5  
 heuy, fat, and foule; his lif schortis & his ded  
 approachis. Thair is na man þat beualis or menys  
 a man, gif he dravis him noght to sobirnes as scho  
 þat all men plesis, help of the wittis, wache of þe hele,  
 keper of the body, and lynthar of the lif. And he 10  
 that can reule his mouth that is vschare to þe hert,  
 how sulde he cum to knowlege to haue guyding of  
 gret thingis: glutony all way leuys hie honour &  
 graithis allanerly dede to hym self: ane ful wame  
 is neuer at eas bot slepand, for othir thingis he never 15  
 thinkis, dois, nor dremis: bot sobirnes gyffis all thingis  
 in suffiience. And to al thinge that vertu is, for  
 scho is help of þe wittis, wach to þe hele, kepar of þe  
 body, & lynther of the life.

Fol. 2 b.

*The xii vertu in ane nobil man is perseuerance.* 20

O excellent hie & godly vertu, myghty quene &  
 lady perseuerance, þat makis perfit, fulfillis, & endis  
 all thingis: for quhay þat kepis thy faithfull & trew  
 techinge fyndis without stop þe way of louyng,  
 peas, & suffiience: thow oure cummis all thing be 25  
 thy secure constance, that tiris neuer to suffre. Thou  
 our cummis wanhap þat passis fortune; & in all placis  
 scho gyffis to þe victory. Than be resone thou gettis  
 the crowne quhen all vertuis gyffis to þe ourhand &  
 be thy gidyng cumis to hie louing. Thay sulde weil 30

adoure þe as lady maistres, þe patrone, sen þe end  
 makis al thinge to be louit. Thou art scho þat  
 examinis al hertis, &, as þe goulde, chesis out þe fynit  
 hertis in treuth & leaute be thy humyl sufferance.  
 5 And quhay þat to þe assuris & deliueris him selfe,  
 Thou rasis him quhen he is to fall, And giffis him  
 sustenance & confort: bot þe febil hert castyn in  
 variance spillis & tynis in schort space all þat it  
 10 of fathe; tyris thame, & honour habandonis thame;  
 thay are punist. Lady, god thank þe, for gude men  
 has gud þat to gude attendis. And al noblys þat  
 seikis to hie worschip gife thay be wise & will awowe  
 to serue þe, sen þe ende makis al warkis to be louit,  
 15 he dois na thing þat begynnys & endis noght, And  
 þat in his warkis inclynis him to variance. Quhen  
 þe wark is hie, worthy, & louable, gif þe vndirtaking  
 turn not to perfeit end, his labour passis as at noght Fol. 3 a.  
 A[nd re]manys out of remembrance, & þat is atoure  
 20 mesure, repreif, & schame, for thair a man tynis his  
 name & his science, & his gudis incontinent ar tynt  
 & gais to noght. Bot quhay that with right ordanys  
 & auisis his doingis & to a perfit end in treuth & laute  
 perfurnyis tham his gudis, than makis tham to be  
 25 amendit & ekit. And thay þat incontinent and haisty  
 yeildis tham to fortune, þat is to aduersite, may  
 fur[th]with disauow nobilnes, sen þe end in all thingis  
 makis the warkis to be louit. O nobil man, thay are  
 30 laute, & defendis thair lorde, noght lousande þe right  
 knot of thair faith, sen the end makis all warkis  
 to be louit.

76 *Chepman and Myllar's Prints.*

Nobles report your matynis in this buke,  
 And wysely luk ye be not contrefeit,  
 Nor to retrete, sen leaute seikis na nuke,  
 And, god forsuke, breuily for to treit  
 All that fals ar and noblis contrefeit.

5

Heir endis the porteous of noblenes, translatit out  
 of [fr]anche in scottis be Maistir Androw Cadiou;  
 Impren[ti]t in þe southt gait of Edinburgh be Walter  
 Chepman [&] Androw Millar, the xx. dai of aperile  
 the yhere of god [M]CCCCC & viii yheris.

10



## III.

FROM INDIVIDUAL MSS. AND EARLY  
PRINTED BOOKS.

## XVII.

## SIR GILBERT HAY

(1456).

["Gilbert of the Haye," knight, "maister in arte and bachilere in decreis," had gone to France soon after 1419, and had in due time become chamberlain to Charles VII. He was back in Scotland in 1456, when we find him residing with William Sinclair, Earl of Orkney and Caithness, in his castle at Roslin. There he wrote, at his host's request, his three translations: (i) *The Buke of Armys*, otherwise known as *The Buke of Bataillis* (from the *Arbre de Batailles* of Honoré Bonet, Prior of Salon in Provence), (ii) *The Buke of the Order of Knichthede* (from the anonymous *Livre de l'Ordre de Chevalerie*), and (iii) *The Buke of the Governauce of Princes*, based on the pseudo-Aristotelian *Secreta Secretorum*. These works are preserved in the unique Abbotsford MS. They are all in the same hand; and they follow each other in the above order, without any break in the MS. Hay states, in his "Prologus in brevis" to the first, that he performed (or perhaps began) his task in 1456. The texts are the oldest known specimens of prose in literary Middle Scots.

The first extract (*a*) is from the *Buke of Armys* (fol. 22. *b*). The complete text has been edited for the Scottish Text Society by Mr J. H. Stevenson (1901). The second (*b*) is the "first chapter" of the *Buke of the Order of Knichthede*. The entire work was printed in 1847 for the Abbotsford Club, with a Preface by Beriah Botfield; a new edition is promised by the Scottish Text Society. Hay's version of the *Livre de l'Ordre de Chevalerie* is at least ten years earlier than Caxton's independent translation. Both extracts have been taken from the original MS., by kind permission of Mrs Maxwell Scott.]

## (a) UNIVERSAL PEACE NOT POSSIBLE.

Fol. 22. b.

**H**ERE spekis the autour of the tothir questioun,  
 quhethir it be possible thing þat this world  
 be in pes but weris and bataill. And first I say  
 nay; and the cauß is For be all clerkis of naturale  
 philosophy þat it is impossible þat the hevin be 5  
 still, bot moving, as we se þat dayly it movis fra  
 the orient to the occident, and fra the occident to  
 the orient agayne, and sa furth. Bot the thingis þat  
 ar corporale in this erde steris nocht na movis nocht  
 with the moving of it, þat men may persauē; bot 10  
 3it haue thai othir naturale movementis, as clerkis  
 kennis. And neuirtheles all thir erdly thingis þat  
 nature here has maid ar gouernyt and sterit be the  
 hevin and the corps celestialis. For men seis evi-  
 dently þat the influence of the hevin gerris all 15  
 thingis in erde tak grouth and encrescement, and  
 gevis thame thair condiciounis and thair propereteis  
 of nature; as wele vnderstandand men may se be  
 the mone. quhen it is full all thingis þat ar in  
 erde, þat ar gouernyt be wak or moystnes, ar mare 20  
 forssy and vigorouß na quhen it is wane, as is the  
 fillyng and flowing of the see, the flesch of man  
 & beste, and thair blude, the grouth of treis and  
 herbis. And specially the mannis harnis is full in  
 the full mone and at the full see, and wanis as the 25  
 see; and mony othir meruailloß thingis quha coud  
 tak tent, as sais the wyß philosophour Arestotil,  
*Necesse est hunc vero mundum inferiorem lat[i]onibus  
 superioribus esse contiguum, ut inde tota virtus eius*

*gubernetur*, that is to say, þat it is necessair thing  
þat this law world þat we ar in be touchand next to  
the speris of the hevin, sa þat throu thame all the  
vertue of this nethir world be *gouernyt*. And thus is  
5 it veray suthē than þat all the vertew þat the erdly  
thingis takis thai tak fra the hevin and fra the said  
disposicioun of the sternis and the planetis. And we  
se clerely þat the naturis of the sternis and planetis  
ar contrary. For we se þat ane is calde, ane othir is  
10 hate; ane is wete, ane othir is dry; Ane is engenerand  
lufe, ane othir haterent; ane were, & ane othir pes;  
ane *luxurius*, ane othir chaste; the tane is sangwyne,  
the tothir is *melancolius*. Than is it force and  
necessitee þat the corp<sup>3</sup> þat ar maid and engendrit  
15 be thir naturis be participant of the nature of thair  
*gouernouris* and *makaris*, and of the partis þat thai  
ar maid of. For the *hevyynis* be thair *instrumentis*  
*subordinatis* sendis thair *constellacionis* and *influencis*  
in the *materis* þat thir erdly thingis ar compound of,  
20 and makis the *samyn* kynde of qualitee þat is in  
thame into the next be thame engendrit be vertu of  
the four first qualiteis, that is, hate and calde, moyst  
and dry; the quhilkis four qualiteis makis all the  
defference and *diuersitee* of all erdly complexioun of  
25 *creaturis*. And thus may 3e tak manifest knowlage  
of the *hevyynly* *gouernaunce* anent all erdly *creaturis*.  
For men seis oft tymes *that* syndry citeis had had  
grete lufe togedir, *nocht* for na gude dede na gude  
cauſ *that* euer ane of thame did till othir, bot anirly  
30 of lufe *naturale*. And *rycht* sa sall men fynd twa  
othir citeis, the quhilkis sen thair first fundacioun  
has *euir* hatit the tane the tothir but ony cauſ þat

euir was maid betuix thame. Alssua of twa personis,  
 as men may daily se, þat neuir ane saw ane othir  
 before na neuir did a gude dede ane till ane othir,  
 and 3it will thai lufe as brethir togidir. And rycht sa  
 othir twa þat had neuir sene the tane the tothir, na 5  
 done displeaunce ane till ane othir, 3it sall neuir  
 fauour be betuene thair hertis at the first sicht. And  
 sum lufis, and sawe neuir bot herd speke of ane  
 othir. And in the samyn wiß cummys haterent.  
 Allsua, lat a man se twa knyghtis cum in bataill place 10  
 enarmyt to fecht in liß, and na man kennis thame,  
 3it sall a mannis hert be mare enclynit to mare  
 honour to the tane na to the tothir. And than quhyne  
 cumis this, I pray the redare tell me, bot anirly for  
 the cauß before namyt? For traist wele nature 15  
 drawis lufe be the lyke cauß and complexioun.  
 For like lufis lyke, and lyke drawis to like, and lyke  
 joyis with the lyke: *Quia similis similem sibi querit*  
*et omne simile applaudit de suo simili.* Alssua, I  
 pray the, tell me quhyne come the bataill betuix 20  
 Jacob and Esau in thair moderis wame. þat is grete  
 meruaille how the barnis þat 3it was vnborne suld  
 mak a bataill. For trewly I walde wele vnderstand  
 the resoun quhy. For, as sais the philosophour, the  
 cauß cummys of the hevinly influence and constella- 25  
 tionis, as said is before. Bot as to goddis jugement,  
 na man can ansuere þat is in this mortall warlde,  
 bot gif it be be ymaginacioun or figuris. Bot as to  
 the philosophour, his opynioun is maist lyke be resoun  
 to be suth, that sik thing cummys of the planetis and 30  
 of disposicioun of the hevynnis, and of thair constella-  
 ciounis and influencis, as said is. For we fynd

naturaly þat all thing þat takis nature in the world  
has be his nature to resist to his contraire, his con-  
dicioun naturale, As we se þat the fyre has a con-  
dicioun naturale, þat it resistis to the fyre þat is his  
5 contraire. And alssua we se þat the wylde bestis  
takis naturale fede and haterent ilkane to othir: as  
suppoß a hund saw neuir a wolf before, incontynent  
þat he se him, he is inymy mortall till him. And  
rycht sa in mony othir kynde, of bathe beste, foule,  
10 and fisch, þat incontynent þat the tane se the tothir,  
he settis to sla him furthwith—the quhilk condicioun  
cummys to thame of naturall inclinacioun gevin to  
thame, as before said is, of *contrarius naturis* repug-  
nant in thame naturaly. And tharfore now spere I  
15 at the redare, sen naturaly thir vnresonable bestis  
has sik contrarietee amang thame, gif þat the man  
þat has wit and resoun, knaulage and discrecioun,  
and is the maist noble creature þat euer god maid in  
erde, gif man suld haue this rebelloun and contrar-  
20 ietee, ane aganis ane othir, quhen thai ar of diuerß  
complexiounis. For gif thare war twa lordis in a  
grete citee, and the tane lufit justice & the tothir  
pillerye and ref, vsure, and symony; and thai war of  
diuerß complexiounis, the tane lufis the marchandis  
25 and labouraris, and the tothir rybauldis and hasard-  
ouris; the tane delytis him in all pes, the tothir all in  
were; the tane lufis the king of Fraunce, and the  
tothir the king of Ingland. And, gif thai be in a  
houß togedir, the tane delytis to rys tymely, the  
30 tothir to slepe lang; the tane to ete airly, the tothir  
to fast lang; the tane is a grete tratlar, the tothir a  
still herkenare; the tane lufis quhite wyne, the tothir

Fol. 23. b. rede; the tane lufis soddyn, the tothir rost. Be the quhilk contrarieteis of nature it is meruail þat amang mankynde here suld be concorde. For thare is a decretale in the lawis canoun, the quhilk sais, þat als mony men als mony diuerß willis is in this 5 world. And tharfore is it said that in Rome mycht neuir be wele twa kingis. For grete meruail war þat ony fremmyt men mycht thole twa kingis ilkane apoun othir, quhen the twa propre brethir þat lay bathe in a wambe, bathe Remy and Romelus, mycht 10 nocht accord togedir, bot the tane slew the tothir. Bot, this nocht gaynstandand, I say nocht na god, quhen he will, may mak pes and concorde amang all men in erde, and ger ilkane lufe othir: *Quia ipse inhabitare facit vnanimis in domo*. For, quhen he will, 15 he may mak all men wiß and paysible. And the clerk sais, *quod sapiens dominabitur astris*, The wyß man is lord of the sternis. For it is vnderstandin þat throu the naturale inclinacioun and carnale condicioun man takis contrarius querelis be thair 20 complexioun. Bot be the vertu of hevinly influence of wisdom he takis temperaunce and gude inclynacioun. Be the first he makis weris & discordis, and be the secound he makis pes and concorde, and gouernis in justice & resoun. And be that he may 25 be lorde of the planetis & of contrarius condicioun. Bot thare is a decree þat sais thare is bot few wiß men in this world, bot thare is mony fulis. And, als Salamone sais, *Stultorum infinitus est numerus*. And tharfore, as we haue spokyn of before in the 30 tothir party of this buke, mony of the weris that was in the begynnyng of the creacioun of the foure

grete realmes was movit of curage of nature and of complexioun of the constellaciounis of the hevinly influencis be men that war symple and nocht witty of perpetuale thingis, na had na knaulage of the hevin,  
5 bot did eftir the prouocacioun of nature and be the fleschly appetite quhilk was bot bestly. Thai movit bataill and weris, pressand quha mycht be lord, nocht rekkand na comptand on quhat title of rycht, bot on force; and sa mony sensyne has mayntenyt sik rycht  
10 of conquest ay furth. And forthy I will nocht say bot quhilum thare is rychtwiſſ weris amang wiſſ men, to manetene the querelis of thair fore elderis and ancestris. And that may be be gude resoun ffor quhy thai weris þat was maid & thai bataillis in the first  
15 tyme has haldin kingis and princis & lordis in thair lordschippis and realmes quhill now, thai þat wate nocht quhethir thair first querele was rychtwis or nocht, ffor thai may haue na knaulage now tharof. And tharfore suppoß þat thai first lordis conquest  
20 and held the landis apon lytill evin and small title of rycht in thai tymes. Thay þat cummys now eftir thame has gude cauſſ and resoun to defend and kepe thair possessioun þat is of sa lang tyme bygane prescriuit & passit prescripcioun. And tharfore sik  
25 men may leuefully and laufully mak were, gif thay be inuadit, and thair ancien possessiounis wrangwsly occupyit. For sik lordis and peple wate nocht ellis bot of gude rycht. And alsua þat thai & thaire forebearis has of sa lang tyme before gouernyt, defendit,  
30 and labourit thai landis, and put to prouffit in lufe, law, & leautee, þat mekle resoun war þat *quod occupanti concedatur.*

## (b) THE KNIGHT AND THE BACHELOR.

Fol. 85. *b*. THE autoure of this buke reherschis how it befell in a contree, quhare a worthy, wyß, anciene knyght, þat lang tyme had bene in the exercisioun of honourable weris, the quhilk be the noblesß and the force of his noble and hie curage throu grete wißdome and hye 5  
gouvernaunce had auenturit his persone to pursue and manetene justis, tournaymentis, and weris, and throu his gude fortune and prowess had opteynit grete honour and glore and victorius loving: And efter all this, as courß of nature gevis till all mankynde and 10  
othir creaturis þat in this erde lyf beris, he, consider- and þat this lyf mycht nocht langsumly endure, bot it behovit nedely tak ane end, for to make gude end and conclusioun to godwart, and to lyve out of the 15  
sicht of tribulacioun and vexacioun of the world, and to be at his deuocioun in contemplacioun of his creatour: For he sawe þat god had gevin him, largely of his grace, sufficiandly of warldly honoure and glore, and þat nature in him was sa faillid throu febilnesß þat he had nouthir force, na vertu, na 20  
powere to welde armes as he was wount, and had deuisit and departit his landis, gudis, and heritagis till his barnis, and ordanyt for all his thingis fynablye, and chesit to mak his habitacioun in a thik wod of a wildernesß, in a faire haulch inclosit within wateris 25  
and grete treis, bathe of fruytis of diuers naturis and of herbes, sa þat he was content to flee the sycht and the repaire of the world: Sa þat nane that had sene him sa worthily, honestly, and honour-



ably had euir hidertillis manetenyt sa worthy and  
lye ordere in all worschip, but lak or dishonestee  
of his cors, suld se him in his failit elde, for fault  
of power of naturale strenthe in syk febilnesß þat  
5 he mycht nocht our him self to gouerne his persone  
in syk worschip of honestee as he was wount, þat  
filth of elde schamyt him nocht, quhill he had ȝeldit  
to god and nature his naturale dewiteis: And als  
þat the vexacioun of the world gert him nocht abstrak:  
10 his inclinacioun of contemplacioun and deuocioun  
fra the contynuale remembraunce þat he was deter-  
mynit in his hert to have of the gloriousß passioun of  
Crist, the quhilk he traistit suld be a targe betuix  
him and the inymy of mankynde in the day of the  
15 dredefull iugement, to sauf him fra the terrible paynis  
of hell. And as he was walkand a day in ane herbare  
allane in his deuocioun in a thik busk of the wod,  
quhare thare was a grete tree in the myddis chargit  
full of fair fruytis in the sesoun, the quhilkis he gaderit  
20 and held to refresche him with be tymes: And in  
that herbar, vndir the said fruyte tree, thare was a  
faire well of watir of noble nature, quhilk in diuersß  
stryndis past throu the herber till othir gardynnys  
and preaux till watere thame in somere for mare  
25 gudely growthe; in the quhilk herbare the noble  
knycht was custumyt to mak his dayly repaire, and  
thare in his contemplacioun he maid his secrete  
orisoun, ȝeldand gracis and lovingis to almychty god,  
the makare of the mekle honour and worschip þat he  
30 had grantit him in this world, euirmare day of his  
lyf to contynew in sik deuocioun and contemplacioun  
perpetually. And sa befell þat in the samyn tyme

befell a grete stormy wynter, in the quhilk a worthy  
 king had sett and ordanyt a grete assemblee of lordis  
 and knyghtis and worthy men for hie grete and  
 honourable actis to be done, in the quhilkis mony  
 3ong bachelor squieris proposit thame to be maid 5  
 knyghtis of that worthy kingis hand: and sa befell  
 þat ane of the lordis sonis of that contree, quhilk  
 had sett his entent and purpoß to tak the ordre of  
 knyghthede at the said assemblee; and as it hapnyt  
 him to pas throu that contree quhare the noble 10  
 anciene knyght had maid his habitacioun. And forthy  
 þat the said squier quhilk was ferr trauailit for irknes  
 of trauale and waking to cum to the semble, he slepit  
 apon his palfray and wauerit fra his folk out of the  
 hie way, sa þat he become properly in the samyn 15  
 forest and wildernesß quhare the knyght was induelland;  
 and to the samyn fontayn in the herbere thare quhare  
 the knyght was at his contemplacioun, in the samyn  
 tyme come [the palfray] thare to drink at the well.  
 And alsone as þat the knyght sawe in syk a kynde 20  
 sik ane honourable man, he left his contemplacioun  
 and tuke out a buke of his bosum and began to rede.  
 And sone quhen the palfepray put doune his hede in  
 the well for to drynk, the squier began to wakyn of  
 his slepe, and wist nochit quhare he was becommyn; 25  
 and than raiß vp the worthy anciene knyght and come  
 till him to spere of his effere; the quhilk quhen the  
 3ong squier saw sa hare and alde, with a lang berde  
 and langar syde hyngand hare quhite as the snawe,  
 with a syde goune alde and bare of wolles and euill 30  
 farand, with mony holis ryvin and rent for grete age  
 of wering; and for the grete waking and deuocioun

and penitence þat he had tane till him in that desert,  
and the greting þat he maid for his trespasss of  
youthede, he was worthin rycht lene, pale, and wan,  
with heuy chere and holl eyne, sa þat be semblance  
5 his behalding was lyke to be as of a haly man and  
of godly lyf. Sa þat grete meruail had thai ilkane  
of othir. For sen the knyght hed left the world to  
duell thare in that desert he had nochit sene na man  
in all that tyme. And the 3ong squyer had mare  
10 grete meruail how he was hapnyt thare, and of the  
grete meruailouss maner of the worthy man, quhilke be  
his feris and port semyt till have bene a man of grete  
valoure. And with that he lichtit doune of his palle-  
fray and salust the noble knyght, quhilke 3eldit him  
15 agayne his reuerence, and ressaut him graciously,  
and gert him sytt doune in the herber and reyne his  
horß and rest him, and lang tyme beheld him in  
the visage, to se gif he wold aucht say. Bot the  
squier, quhylke meruailit mekle of the efferis of the  
20 knyght for the grete worthynes þat him thocht ap-  
perit in his visage and maneris, he deferrit till him  
to moue first speche, as to do him reuerence for  
honour and age. And thus the worthy knyght spak  
first, sayand, 'Faire frende, quhat is the causs of 3oure  
25 cummyng here in this wildernes? And fra quhyn ar  
3e cummyn? and quhare wald 3e be?' And than  
ansuerd the 3ong bachelere, sayand, 'Certes schir,  
thare is a grete renoune gangand in ferr contreis of  
a grete assemblee and rycht honourable that suld be  
30 maid in this land be ane of the maist worthy  
kingis þat is in the world, quhare grete multitude  
of honourable and worthy men suld assemble for

honourable actes to be done; and thare suld the  
said king mak mony new knyghtis, be causß þat he  
him self has entencioun to be maid knyght thare  
in the samyn tyme: and thus, for honour of the  
worthy prince and of his new knyghthede, I and 5  
otheris drawis togedir to se thai honourable actis,  
and, god willand, to be maid knyght of his hand  
thare. And be causß þat I tuke grete journeis be  
the way cummand, my pallefray, throu his soft  
passing, gave me curage to slepe as man fordouerit, 10  
and sa bade behynd my company, and wanderit sa  
in this wildernesß, vnwittand quhare, quhill my hors  
in this haulch heldit to drynk.' 'Than ar 3e,' said  
the worthy knyght, 'rycht welcum here.' Bot quhen  
the noble worthy man herd him speke of the hye 15  
and noble order of knyghthede and of the propereteis  
þat till it appertenis, he gave a sare sob with a  
grete siche þat vneß mycht he speke lang tyme eftir,  
Rememberand of the grete honour þat he had bene  
in manetenand the saide ordre of sa lang tyme. And 20  
quhen the squyer saw him fall in syk a thoct, be  
manere of ane extasy, he sperit at him quhat movit  
him to muß sa mekle on his wordis. And than the  
worthy anciene knyght ansuerd him, sayand þat his  
thoct was on the hye and worthy ordre of knyght- 25  
hede þat he had spokin of, and on the grete charge  
þat a knyght vndirgais quhen he vndirtakis that  
noble and worschipfull ordre of knyghthede. And  
than said the said squier, þat, gif he coud oucht  
teche him of the poyntis þat mycht pertene to the 30  
said order, for the honour and reuerence of god þat  
he wald teche him. And with that the said knyght

blenkit vp, sayand, 'O faire sone, how art thou sa bald to sett the to tak that forenamyt order bot first thou knew the poyntis belangand the gouernaunce and manetenaunce of it, and the maner how it suld be  
5 kept, gouernyt, and manetenyt in honour and worship, as *efferis eftir* the ordinaunce of god? For thare suld nane be sa hardy to tak that hye honourable ordre, bot he war first worthy be the sight of a prince tharetil. And syne þat coud the poyntis and  
10 the articlis þat to the said ordre appertenis, and to know bathe the meritis and the prowesþ of the ordre, and rycht sa the defaultis þat a knyght may mak till his ordre; na thare suld na knyght mak ane othir, bot first he him self coud thai poyntis, techingis, and  
15 documentis, to teche thame to the vassall or bachelere þat he thocht to mak a knyght of. For he is mysordant and vnworthy knyght þat makis knyghtis, nocht knawand the *propereteis* of the said ordre, to teche to thame þat he gevis the ordre till the custumys  
20 and documentis þat till it appertenis.' And than said the sqyuer: 'faire fadir, sen it is sa þat, as I traist, 3e know the *propereteis* and custumes of the said ordre, þat 3e wald of 3our gudelynes teche me and informe of the documentis and *propereteis* be-  
25 langand to the said ordre of knyghthede. For I haue gude hope in god þat for the traist þat I haue thareto I sulde lere besily and wele all the *perfectioun* of the said ordre.' And than ansuerd the knyght say- and: 'Faire sone, sen it is sa þat thou has sa gude  
30 will to lere the reuglis and the documentis belangand the said ordre, I sall len the a lytill buke, quhare in all the reuglis and the ordynaunce of all the poyntis

and documentis þat pertenis to the said ordre ar  
 writtin; in the quhilk buke I rede wele oft, and takis  
 consolacioun of the mekle honour, worschippis, and  
 worthynes þat to the said ordre appertenis, and of  
 the grete grace þat god has gevin me in this orde 5  
 to be sa happy till haue gouernyt sa, but lak, the  
 said ordre, þat all my grace and gude auenture  
 throw it I had, and rycht sa I honourit it, and did  
 all my power to manetene it and kepe it in worschip  
 but reprof. For rycht as knyght be his ordre takis 10  
 bathc of god & man honoure, worschip, and warldly  
 prouffit, rycht sa he is behaldyn till gouerne, kepe,  
 and manetene his ordre in all honoure, worschip,  
 and reuerence vndefoulit.' And than delyuerit the  
 knyght the buke to the bachelor: in the quhilk 15  
 quhen he had red a lytill space, he hevit vp his  
 handis to the hevyng, and lovit almychty god þat  
 had gevin him the grace to cum that way in the  
 tyme þat he was sa wele fortunyt to haue knaulage  
 of the poyntis, techingis, and properteis of the said 20  
 ordre and reuglis þat till it appertenit; 'the quhilk I  
 have lang tyme mekle desyrit to knawe.' And than  
 said the knyght: 'faire sone, thou sall tak this buke  
 with the to the court. For sen I am bathc alde 25  
 and wayke, and may nocht trauaill to schaw the  
 reuglis and documentis and propereteis of the said  
 ordre to thame þat desyris thame þat ar with the  
 king, thou sall geve the copy of this said buke till  
 all men þat desyris it; and thou sall hecht me, quhen  
 thou art doubbit knyght, thou sall cum this way 30  
 agayne this and tell me quhat knyghtis salbe maid  
 thare, and all the maner of thair making, and how

the king and the new knyghtis takis in thank this  
buke of the reuglis & documentis of the said ordre,  
and quha askis the copy of it.' And thus tuke the  
bacheler his leve at the knyght, and the knyght his  
5 benedictioun, and sa lap on his hors, and passit on  
quhill he met with his menze; and sa to the kingis  
palace, and did his deuoyr in gouernement of his  
persone rycht worthily; and gave the copy till all  
maner of noble man þat wald desyre till haue it:  
10 the quhilk buke the king lovit mekle and prisit, and  
all the lordis, and held it rycht dere.

## XVIII.

## JOHN OF IRELAND

(1490).

[The following extracts are taken from the unpublished MS. 18. 2. 8 in the Advocates' Library, labelled, on its modern binding, *Johannis de Irlandia Opera Theologica*. The MS. is more correctly described as a treatise on the political wisdom and rule of life necessary to a prince, specially written for the edification of the young James IV. John of Ireland had spent most of his life in France, where he had been confessor and counsellor to Louis XI., as he had been at an earlier period to James III., King of Scots. He was rector of Yarrow (*de Foresta*) when he completed his task at Edinburgh in 1490. The text is the earliest extant example of *original* literary prose in Scots.

The first extract (*a*) is the ninth chapter of the Seventh, and last, Book; and the second (*b*) is from the eighth chapter of the Second Book.]

(a) ON THE CHOICE OF COUNSELLORS, AND ON  
THE PURPOSE OF THE BOOK.

Fol. 354 *b*.

IN this folowand cheptur I will mak epilogacioun in schort of mony thingis þat I haue writtin in þis last buk, and schaw how a king or prince suld haue him anens his counsall.

5

AND, Souuerane lorde, sene þi hieneß is of tendir age, risand to strenth & wißdome, I will in þis last cheptur geue part of doctrine how þi hieneß suld proced in takin of counsal, and of quhat persounis; and quhat persounis þi hieneß suld eschew to ask counsall fra; and quhow þou suld examyne þe counsal geuen to þe; & quhen þou suld be wißdome and prudence chang þi counsall. And as to þe fyrst,

10



Souuerane lord, þi hienefß suld in all þi werkis and operaciounis ask at the hie god of wißdome þat he will direk þe to wyrk in all thing eftir his plesaunce and will; for sua teichit tobias his sone. Fol. 355 a.

5 And eftir þis þi hienefß suld considir in þi self quhat is maist expedient for þi persone, þi realme and pepil: and, in consideratioune of þe thingis þat þi hienefß pretendis, lat nocht crabitneß, na cuuatiß, na hastines, na sic passiounis haue *dominacioun* in

10 þi mynd or persoune, for thir thingis, as I haue said befor, puttis impediment agane wißdome & wertuus counsal. And quhen þi hienefß has found be wyß & sad deliberatioun quhat thing is best and maist conuenient in the mater þat proponis to do, þan

15 suld it be sacretlie kepit in þi mynd, for, and it war tauld oftymes, þe entencioun and purpoß of þe wiß prince mycht be lichtlie brokin. And quhen a persoune reuelis his sacret counsall to ane vthir, þan puttis he him in his danger of reueling of it. And

20 gif þou prayis him to hauld it sacret, it war better þat þi self held it sacret; for it þat þi self can nocht do, quhow suld þou traist in ane vthir persoune? And gif þou will alway spek of that mater, þou may propone þe mater on sic a maner to þi freind,

25 sayand, 'quhat think 3e maist expedient, þat I haue wer or pes?' or of ony sic thing þat þou propone to do: and quhat part þat þi counsalour ansueris, to speir his ressoune and cauß þarof, for, and þe king or prince schaw his mynd and purpoß, he þat heris

30 him incontinent is abill for plesans of him to condiscend to the sammyn quheþir it be rycht or wrang. And als þe sacret mynd and purpoß of the king, Fol. 355 b.

it is abill to be reuelit. And eftir þis þe prince sulde consider his frendis, and quhilk of þame lufis him best, & quha ar lelest, quha visest, and quha eldest and has maist experiens in gouernyng and in counsale. And at sic men suld the prince ask 5 counsal, as the mater requiris; *quia in senibus viget sapiencia et in longo tempore addicitur prudencia*, as sais noble philosophouris, and als the haly scriptur: and þus the counsalouris of the king and prince suld be trew, wiß, and auld, for þai suld haue experiens in 10 the materis þat þai suld counsale of, for Salamone sais, *Ibi salus ubi consilia multa*. And the grete poet of grece, Omer, sais þat Vlixes þat had gret experiens was anc of þe wisest amang all þe grekis in the wyunnyng of troie; Arestotill and syn oras the 15 poet allegis omer in þat, and sais, *Dic michi, musa, virum capte post menia troie, qui mores hominum nouit cognovit et vrbes*. And þarfor, þocht aiax was mare of strenth and hardines, 3it þe grekis preferrit Vlixes to him for his gret wißdome and prudence: *Et dabant 20 ei arma achillis*, as declaris ouid þe poet *in maiore opere*, quhar he inducis þe gret contencioun betuix aiax and vlixes. Bot now wil I declare quhat personis þe prince suld nocht admyt to his counsal. In the fyrst, fulis and men of na knowlage suld 25 nocht be counsalouris to princis: þis is in the self manifest, for þai haue nowthir wißdome na prudence: þe prince suld nocht thole flatterouris be of his counsale. Tule þe orator sais, *quod nulla capitalior pestis in amicitia quam adulacio*. And sa it is in counsall 30 þe flatterour schawis to þe prince na thing bot it þat may pless him: bot the haly and wyß king,

- sanct dauid þe prophet, askit at god counsalouris to  
argvne him and tell him the verite, and nocht to  
flatter or dissaif him: *Corripiat me justus in misericordia;*  
*oleum autem peccatoris & adulacio non inpinguet capud*  
5 *meum.* Alsua, the noble king or prince suld nocht tak  
his auld innemy þat is recounsalit to him of his tendyr  
and sacret counsale; for þar remanis 3it ane euill  
rute in his mynd, and mony thingis that he dois to  
þe prince he dois be dissimulatioun, bot, and he  
10 mycht se his tyme, the prince suld be war with him.  
The prince suld haue nane of his counsale þat ar  
sone chargit with aill or wyne; na to þame suld na  
sacret counsal be reuelit, for na sacret is kepit with  
þame, as Salamone sais; and it is manifest be ex-  
15 *periens*, and the counsale of þe prince suld be sacret.  
Alsua, the noble prince suld nocht tak of his counsal  
þe personis þat counsalis him a thing sacretlie, and  
opinly þai counsale the contrar; for þir personis  
wsis nothir in wertu na verite. Alsua, the king suld  
20 nocht use the counsale of synnaris and euill lyffaris  
or wykit men, for commonly þer personis ar full of  
fraude and decepcioun, and sa is þar counsall: and  
of þe gud wertuis king sais þe prophet, *beatus vir*  
*qui non abiit in consilio impiorum.* And to þe thrid  
25 punct, þe king and prince suld wislie examyne his  
consale that is gevin to him. In the first, he suld  
consider gif werray treuth be said to him of the  
thing þat he desirit counsal of, for þe persoun þat  
desiris counsale suld propone his mater in write  
30 without ony dissimulatioun or fictioun, and the gud  
counsalaris suld ansuer be verite. And eftir þis  
þe prince suld consider gif ressoune inclynis to use

and do all thing þat is counsalit to him; And gif  
 his power extendis þarto. And, gif þe counsale  
 stand in diuisioun, þe prince suld consider quhat  
 pairt haldis þai þat ar lelest, wisest, and of maist  
 experiens. And he suld consider of quhilk counsale 5  
 is abill to folow maist surte, honour, & proffit, and  
 with les perell or danger. And of all thir þe prince  
 suld euir chuß þe best, and principalie, gif he can,  
 cum to þe end and perfectioun þarof; bot, and the  
 prince se aperandlie þat þar is gret dout or perell in 10  
 þe mater, or þat he can nocht cum to þe end and  
 perfectioun of þe wirk þat he proponis or þat þe  
 counsale ordanis, or þat þar wauld folow mar lak  
 or dampnage na proffit or honour, þan war bettir  
 leif and nocht begin na to forthink gretlie eftirwert. 15  
 And þan war expedient and profitabill to chang þe  
 counsal without ony lak or reprof; for quhen a man  
 seis þat he can nocht cum to þe honour na proffit  
 þat he pretendit, bot gret lak and skaith he wauld  
 incur be werray necessite folowand þat purpose, 20  
 þan suld he chang his purpos quia sapientis est  
 mutare propositum. Or, gif he knawis a gret errour or  
 deceptioun in the counsale, þan he may change it  
 for and he knaw gret dishonour in it; for the  
 law sais, *In male promissis rescinde fidem: in turpi* 25  
*voto muta decretum.* Or, gif þe thing þat þou pro-  
 ponis to do be impossible or may nocht gudlie be  
 done, þan þou suld chang þe purpos and proced  
 be bettir purpos and wisar counsale, for þe counsal  
 þat is tane and concludit sa star[k]lie þat it sal nocht 30  
 be changeit for na condicioun or thing þat may  
 be or happe, þat counsale is wranguis and inproffit-

able. And, Souerane lord, thir reulis and doctrynis  
ar led fra þe fontene and well of þe noble lady and  
morall wertu, dame prudence, and þai may help  
þi hienefß in þi tendir age; And alsua quhen þi  
5 hienefß incresß to mar knowlage, prudens, virtew,  
and wißdome. And þis laubour I haue takin for  
luf and seruice of þi hienefß, and proffit of þi  
pepil and realme. And, hie and mychty prince and  
souuerane lord, I pray humely þi hienefß to consider  
10 and wnderstand þat þis gret work þat I haue tane  
to put in þis toving and language, þe gret matiris  
of theologie profitable to all þi peple to þar salua-  
cioun, eftir sex 3eris preichin in þi faderis realme  
and þine, that thi nobilite and peple may in þar  
15 awne toving know þe law of god and kep it, þat  
s[t]andis euir stark in the self, þocht þe pepil oft-  
tymes falße in transgressioun and breking of it  
and happe for þe faute of the kyrkmen þat suld  
be of gud lif and gif exampill of gud lif to þe  
20 pepil and syn eftir prech þe wourd of god, for þe  
euuangellic sais *Incepit Jesus facere et docere*. And  
gif þi hienefß acceppis þis laubour & werk, þat has  
bene gret to me, considerand þat I was thretty Fol. 357 b.  
3eris nurist in fraunce, and in the noble study of  
25 paris in latin tounge, and knew noch the gret elo-  
quens of chauceir na colouris þat men vsis in þis  
Inglish metir þat gret clerkis makis na covnt of;  
And gif þi hienefß acceppis and approvis þis werk,  
þi pepil of gud mynd will haue merit and proffit  
30 throw it: and a werk maid with sic traualle for þi  
hienefß and eternal saluacioun of the pepil suld  
noch be refusit without cauß, or gif þar war

Fol. 358 a.

errouris in it. And, Souuerane lord, þis werk I  
 maid in sic maner of speking as þe haly scriptur  
 and all maner of sciens is writtin in, as I haue  
 schawin befor. And, finally, considerand þat I was  
 mony 3eris oratur to þe hie and noble prince þi 5  
 fader of honour and gud mynd, in his realme, and  
 vtouth aneus the kingis of fraunce, ingland, and  
 vthir princis, and his confessour, and tendir to the  
 noble lady and wertuus quene þi moder, And in  
 þi 3outheid in a part eftir my opinioun lufit with 10  
 þi hieness, and desyris nocht bot to serue þi hieness  
 in wertu in all maner þat I can, gud ressoune wuld  
 þat sic maner of men suld be hard and þar seruice  
 thankfullie tane. And, Souerane lord, this werk I  
 haue studiit and maid with gret laubour, and sub- 15  
 mittis it to þe correccioun of þe halykyrk, and  
 me alsua, and to þe correctioun of þe kyrk of  
 rome and all vthir þat the correctioun of fautis  
 pertenis to; bot I traist, and it be correk writtin,  
 þar in na herrecy na erreure in it, bot þe haly 20  
 doctrine of iesu and verite, and þarfor my purpos  
 is to defend it, gif ony man will argvne or con-  
 dampne þe thingis writtin in it. And, considirand  
 þat mony errouris agane the faith and haly doctrine  
 of iesu and of the kyrk ar writtin in þis tounge 25  
 and in inglis, at a part of the pepil of þi realme  
 ar infekit with it, suld be richt acceptable to þi  
 hieness, to þe kyrk of þi realme, and all the pepil  
 at a clerk of þi awne realme, at has studiit and  
 bene approvit in paris in his doctrine, has maid sic 30  
 a werk for distructioun of þai errouris and mony  
 vthir, and manifestacioun of the verite and haly

doctrine of theologie in all thingis pertenand to þe  
 faith and saluacioun of þi hienefß and pepil. And  
 concludand I pray þe hie and noble king of paradice  
 with all humilite and deuocioun that he graunt þi  
 5 hienefß grace to gowerne þi persoune, crowne, and  
 realme in sic wertu and maner that þi clergy,  
 barounis, & pepil be reulit in wertu and iustice.  
 And, quhar ressoune and discretioun wauld, þou  
 schaw þi mercy to þi pepil, and þat in þis mortale  
 10 lif þi hienefß live in wertu and grace in all honour  
 and prosperite, and finaly cum to þe eternall glore  
 of paradice. Writtin & completit in Edinburgh be  
 þi humyl orator Johne of Irland, greit and promouit  
 in paryß, the 3er of the incarnacioun a thowsand  
 15 four hundreth & nynty 3eris.

*Hoc opus fuit Compilatum apud Edinburgh ob* Fol. 358 b.  
*Reuerenciam nostri saluatoris domini Jesu et*  
*sue matris, et pro utilitate Scotorum Regis Jacobi*  
*quarti, Cleri, et totius populi, a magistro Johanne*  
 20 *de Irlandia, sacre theologie professore paris[i]ensi,*  
*rectore de foresta, anno gracie jm° iiii° lxxx°.*  
*Orate pro eo &c.*

*Deo gracias et sic est finis. Laus deo &c.*

(b) OF VERNACULAR PROSE.

AND sene the doctrine of arestotiles, of plato, of Fol. 111 b.  
 25 cicero, all lawis and haly writ is put in prose and sic  
 maner of speking, and nocht in metyr nor Ryme, And  
 þat lovis, as I said befor, arestotiles in his rethorik,  
 I haue maid þis werk in þis maner of speking, in

the *commoun*e langage of þis cuntre: bot in the  
 tovnge þat I know better, þat is latin, I maid to  
 þi fader of gud mynd thre bukis of the concepcioun  
 virginal in parisß, and twa lovingis and laudaciounis  
 in metir, ane in the honour of the blissit lady and 5  
 virgin, Ane wther in the honour of hir byrth & hir  
 blist sone iesus. I know þat gower, chauceir, the  
 monk of berry, and mony wthir has writtin in inglis  
 tong richt wisly, induceand personis to lefe vicis  
 and folow wertuis. And þai suld be gretlie thankit 10  
 þarof, for in þar bukis þai teich a tragedy þat  
 schawis in þis waurldly plesaunce in the begynnyng  
 gret plesaunce and dilectatioun, and in the ende all  
 maner of sorow and displesaunce; bot þe hie matiris  
 of theologie ar tuichit in thir bukis in my maner of 15  
 speking. And þocht my langage be nocht in Ryme,  
 nor plesand to part of pepil, it wil be plesand to þame  
 þat lufis iesu and þar saule, for þe sentens is þe haly  
 wryt and law of iesu; and euil disponit personis,  
 quheþir þai will or nocht, þai mone obey to þe 20  
 law of iesu and to þe thingis þat ar writtin heir.  
 For þe maist principale of my sawis standis starklie  
 in haly writt; And þe laif is declarit be ressounne  
 naturale, and be the maist and grettest doctouris þat  
 has bene of tyme befor in paris. And for þe honour 25  
 of god and proffit of þi hieness and pepil I haue maid  
 þis laubour. And for cauß þat in þi realme has bene,  
 and 3it as I wndirstand ar, errouris and herresiis  
 lurkand, I sall in the thrid buk folowand treit of the  
 faith catholic of iesu, and in the creid and articulis 30  
 of it. And sene I haue spokin samekle of this noble  
 and haly virgin, I will in the end of þis buk writ



ane orisoune þat galfryde chauceir maid and prayit  
 to þis lady; and, þocht I be nocht Eloquent in þis  
 toving, as was þat noble poet, I wil writ her twa  
 orisounis in lattin, that I maid of þis noble and  
 5 excellent lady and send furth of paris with a buk Fol. 112 b,  
 that I maid of hir concepcioun to þi fader of gud  
 mynd. The first is of þe gret honour and dignite  
 of þis lady; and þe secund is of hir noble and haly  
 byrth of hir blist sone iesus.

10 [Then follows a Scottish version of the stanzas, now ascribed to  
 Occleve, beginning :

‘Moder of god and virgin wndefould.’]

## XIX.

## THE NEW TESTAMENT

(c. 1520).

[The following extracts are from the Scots version of Purvey's recension of Wycliffe's *New Testament*, ascribed to Murdoch Nisbet. It is extant in the unique MS. now in the possession of Lord Amherst of Hackney, and has been printed by the Scottish Text Society (1901, &c.), under the editorship of Dr Thomas G. Law.]

## (a) MATTHEW IX.

15 **A**Nde Jesus went vp into a boot, and passit our þe  
 watir, and com into his citee. And, Lo, þai  
 brocht to him a man seek in parlasie, liand in a  
 bedde: And Jesus saw þe faithe of þam, and said  
 to þe man seek in þe paralasie, Sonn, haue þou  
 traist; þi synnis ar forgevin to þee. And, lo, sum  
 of þe scribis said within þam self, þis blasphemys.

And quhen Jesus had sene þar thochtis, he said,  
 Quharto think ȝe euile thingis in ȝour hartis?  
 Quhat is it lichtar to say, þi synnis ar forȝevin to  
 þee, ouþir to say, Ryse þou, *and* walk? Bot þat  
 ȝe wit þat mannis sonn has power to forȝeue synnis 5  
 in erd, Than he saide to þe seekman in paralasie,  
 Ryse vp, tak þi bed, *and* ga into þin hous. *and*  
 he raase, *and* went into his hous. And þe pepile  
 seand, dred, *and* glorifiit god, þat gaue sic power  
 to men. ✠ ✠ And quhen Jesus passit fra þin, he 10  
 saw a man, Mathou be name, sittand in a tolbuthe:  
*and* he said to him, follow þou me. *and* he raase,  
*and* followit him. And it was done þe quhile he sat  
 at þe mete in þe hous, Lo, mony publicanis *and*  
 synful men com *and* sat at þe mete with Jesu *and* 15  
 his discipilis. And phariseis saw, *and* said to his  
 discipilis, Quhy etis ȝour maistir with publicanis *and*  
 synfulmen? And Jesus herd, *and* said, A leche is  
 nocht needful to men þat fairis wele, bot to men  
 þat ar euil at eise. Bot ga ȝe *and* leire quhat it is, 20  
 I wil mercy, *and* nocht sacrifice: for I com nocht  
 to cal richtfulmen, bot synfulmen. ✠ ✠ Than þe  
 discipilis of Johnne com to him *and* said, Quhy we  
 and phariseis fastis oft, bot þi discipilis fastis nocht?  
 And Jesus said to þam, Quheþir the sonniss of þe 25  
 spouse may murn, als lang as þe spous is with þam?  
 Bot dais sal cum, quhen þe spous salbe takin away  
 fra þam, *and* þan þai sal fast. And naman may put  
 a clout of boustouse clathe into an ald clething;  
 for it dois away þe fulnes of the clathe, *and* a wers 30  
 breking is made. Nouþir men puttis new wyne into  
 ald boces; ellis þe boces ar to brokin, *and* þe wyne

sched out : bot men puttis new wyne into new botels,  
*and* bathe ar kepit. ✠ ✠ quhilis þat Jesus spak  
 þir thingis to þame, Lo, a prince com *and* wirschipit  
 him, *and* said, Lord, my douchtir is now deid : Bot  
 5 *cum þou* and put þin hand on hir, and scho sal leue.  
 And Jesus raase, *and* followit him, and his discipilis.  
 And, lo, a woman, þat had þe bludy flux xii zere,  
 neirit behind, *and* tuichet þe hemm of his clathe :  
 for scho said within hir self, gif I tuiche anly þe  
 10 clathe of him, I salbe saif. *and* Jesus turnyt *and*  
 saw hir, *and* said, Douchtir, haue þou traist ; þi  
 faith has made þe saif. And þe woman was hale  
 fra þat hour. And quhen Jesus com into þe hous  
 of þe prince, *and* saw mynstralis and þe pepile  
 15 makand noise, he said, Ga 3e away ; for þe damy-  
 cele is nocht deid, bot slepis. *and* þai scornit him.  
 And quhen þe folk was put out, he went in, *and*  
 held hir hand, *and* said, Rise, damycele ; And þe  
 damycele raase. And þis fame went out into al þat  
 20 land. ✠ And quhen Jesus passit fra þine, ii blynde  
 men, cryand, followit him, *and* said, þou sonn of  
 Daud, haue mercy on vs. And quhen he com into  
 þe hous, þe blindmen com to him : *and* Jesus said  
 to þam, Quhat wil 3e þat I do to you ? And þai  
 25 said, Lord, þat our Een be opnyt : And Jesus said,  
 beleue 3e þat I may do þis thing to 3ou ? þai say  
 to him, 3e, Lord. þan he tuichet þar Een, *and*  
 said, eftir 3our faith be it done to 3ou. *and* þe  
 een of þam war opnyt : And Jesus threthyt þame,  
 30 *and* said, se 3e þat naman wit. bot þai 3ede out  
*and* defamet him throu al þat land. And quhen þai  
 war gaan out, Lo, þai brouchte to him a dommbe

man hauand a deuile. And quhen the deuile was castin out, þe dombe man spak: *and* þe pepile wonndrit, *and* said, It has nocht bene sene þus in israel. Bot þe phariseis said, In þe prince of deuiles he castis out deuiles. And Jesus went about 5 al þe citees *and* castels, techand in þe synagogis of þam, ande prechand þe gospell of þe kingdom, And heiland euiry languour *and* euiry seeknes. And he saw þe pepile, *and* had reuth on þam, for þai war trauallit, *and* liand as schepe nocht hauand a schep- 10 hird. þan he said to his discipilis, Suthlie þar is mekile ripe corn, bot few werkmen; þarfor pray 3e þe lord of þe ripe corn, þat he send werkmen into his ripe corn.

## (b) LUKE XVI.

✠ He said also to his discipilis, Thar was a 15 richeman þat had a bailze; And þis was defamet to him as he had wastit his gudes. And he callit him, *and* said to him, Quhat here I þis thing of þee? 3elde reknyng of þi bailzerie; for þou mycht nocht now be bailze. And þe bailze 20 said *within* him self, Quhat sal I do, for my lord takis away fra me þe bailzerie? Delue may I nocht, *and* I schame to beg. I wate quhat I sal do, þat, quhen I am remouet fra þe bailzerie, þai resauē me into þare hous. Tharfore quhen al þe 25 dettouris of his lord ware callit to giddire, he said to þe first, how mekile aw þou to my lord? *and* he said, ane hundreth barreles of oile. And he said to him, tak þi cautioun, *and* sitt sone, *and* write fiftj.

Eftirwart he said to ane vpir, *and* how mekile aw  
*pou*? quhilk ansuerde, ane hundreth choris of quhete.  
*and* he said to him, tak þi lettris, *and* write iiij score.  
 And þe lord praysit þe bailze of wickitnes, for he had  
 5 done prudentlie: ffor þe sonnys of þis warld ar mair  
 prudent in þare generatioun þan þe sonnys of lichte.  
 And I say to *you*, mak ze to *you* freendis of þe riches  
 of wickitnes; þat, quhen ze sal failze, þai resaue *you*  
 into euirlasting tabernacilis. He þat is trew in þe  
 10 leest thing is trew alsa in þe mair; And he þat is  
 wickit in a litil thing, is wickit alsa in þe mair.  
 Tharfore gif ze war nocht trew in þe wickit thing  
 of riches, Quha sall betak to *you* þat þat is verray?  
 And gif ze war nocht trew in vpir mennys thing,  
 15 Quha sal geue to *you* þat þat is *your*s? Na seruand  
 may serue to twa lordis: ffor oupir he sal haat þat  
 ane, *and* luf þat vther, oupir sal draw to þat aan,  
*and* despise þat vper. Ze may nocht serue to god  
 and to riches. Bot þe phariseis, þat war couatous,  
 20 herd al þir thingis: *and* þai scornit him. And he  
 said to þame, Ze it ar þat iustifies *you* before men;  
 bot god has knowne *your* hartis: ffor þat þat is hie  
 to men is abhominatioun befor god. The Law and  
 prophetis till to Johnne: ffra þat tyme þe realme  
 25 of god is euangelizet, *and* ilk man dois violence into  
 it. fforsuthe it is lichtar heuen *and* erd to passe,  
 þan þat aa titill fall fra þe Law. Euery man þat  
 forsakes his wif, and weddis ane vpir, dois licherie:  
 And he þat weddis þe wif forsaken of þe housband  
 30 dois adultrie. ✠ Thar was a richeman, *and* was  
 clethit in purple and quhite silk, *and* he ete euiry  
 day schynynglie. And þare was a beggare, Lazarus

be name, þat lay at his ȝate, full of byles, *and*  
 couatit to bee fillit of þe crummis þat fel doun fra  
 þe richemannis burde, *and* na man gave to him: bot  
 honndis com *and* lickit his byles. And it was done  
 þat þe beggare deit, and was born of angels into 5  
 Abrahames bosum: And þe richeman was deid alsa,  
*and* was berysit in helle. And he raasit his een,  
 quhen he was in turmentis, *and* saw Abraham on fer,  
*and* Lazarus in his bosum. *and* he criet and said,  
 ffader Abraham, haue mercy on me, *and* send 10  
 Lazarus, þat he dippe þe end of his fingire in watire  
 to cule my tong, ffor I am tormentit in þis flawme.  
 And Abraham said to him, Sonne, haue mynde for  
 þou has resauet gude thingis in þi lif, Lazarus alsa  
 euile thingis; Bot he is now confortit, and þou art 15  
 tormentit. And in al þir thingis, a gret myrk place  
 is stabliset betuix vs *and* ȝou: þat þai þat will fra  
 hyne passe to ȝou may nocht, nouþir fra þine passe  
 ouir hiddir. And he said þan, I pray þee, fader,  
 þat þou send him into þe hous of my fader. ffor I 20  
 haue five breþer, þat he witnes to þame, or pera-  
 uenture alsa þai cum into þis place of tormentis.  
 And Abraham said to him, Thai haue Moyses *and*  
 þe prophetis; here þai þame. And he said, Nay,  
 fader Abraham, Bot gif ony of deidmen ga to þame, 25  
 þai sal do pennance. And he said to him, Gif þai  
 here nocht moyses *and* prophetis, nouþir gif ony of  
 deidmen rise agane þai sal beleue to him. ✠

## XX.

GAVIN DOUGLAS

(c. 1525).

[The text of the following *Prologues* to the First and Seventh Books of Douglas's translation of the *Aeneid* is taken from the Elphynstoun MS. in the Library of the University of Edinburgh. The scribe, 'M. Joannes Elphynstoun,' does not give a date, but we are able to fix the posterior limit of 1527 by a jotting on the first page. The MS. may therefore be considered to be as old as the Cambridge MS. (Trin. Coll. Gale's MSS. O 3. 12.) The passages have been collated with the Ruthven MS. (c. 1540) in the Library of the University of Edinburgh.]

## (a) THE PROLOUG OF ÞE FIRST BUIK OF ENEADOS.

- LAUDE, honor, prasingis, thankis infynite  
 To þe, and þi dulce ornate fresch endite,  
 Mast Reuerend Virgile, of Latyne poetis prince,  
 Gemme of ingine and fluide of eloquence!  
 5 Thow peirles perle, patroun of poetrie,  
 Roiff, register, palme, laurer, and glory,  
 Chosin cherbukle, cheif flour, and cedir trée,  
 Lanterne, leidsterne, mirrour, and A per se,  
 Master of masteris, sweit sours, and springand well!  
 10 Wyde quhar our all ringis þi hevinle bell;  
 I mene þi crafty werkis curiouff,  
 Sa quik, lusty, and mast sentenciouff,  
 Plesable, *perfyte*, and felable in all degre,  
 And as þe mater quha held to foir *thar* Ee;  
 15 In euery volume quhilk þe list do write,  
 Surmounting fer all wþer maneir endite,

Fol. 2 a,

Lyk as þe roiß in June *with* hir sueit smell  
 The mary gulde or dasy doith excell.  
 Quhy suld I þan, *with* dull forhede and wane,  
*With* ruide engine & barrand emptive brane,  
 Witht bad harsk speche and lewit barbour tong, 5  
 Presume to write quhar þi sueit bell is rong,  
 Or contirfait sa precious wourdis deir?  
 Na, na, nocht sua, bot knele quhen I þame heir.  
 For quhat compair betuix mydday and nycht,  
 Or quhat compare betuix myrknes & lycht, 10  
 Or quhat compare is betuix blak and quhyte,  
 Far gretar deference betuix my blunt endyte  
 And þi scharp sugurat sang virgiliane,  
 Sa wyslie wrocht *with* neuir ane word in vane;  
 My waverand wit, my cunnyng feble at all, 15  
 My mynd mysty, þir ma nocht myß ane fall.  
 Stra for þis ignorant blabring imperfyte  
 Beside þi polyte termis redinyte;  
 And no þe leß *with* support and correctioun,  
 For naturall luife and freindfull affectioun 20  
 Quhilkis I beir to þi werkis & endyte,  
 Al þocht, god wait, I knaw þairin full lyte,  
 And þat þi facund sentence mycht be song  
 In our langage als weill as latyne tong:  
 Als wele? na, na, impossible war, *per de*, 25  
 3it *with* þi leif, Virgile, to follow þe,  
 I wald in to my rurale wlgar groß  
 Write sum savoring of þi Eneadoß.  
 Bot sair I drede for to distene þe quyte,  
 Throu my corruptit cadens imperfyte: 30  
 Distene þe? na forsuith, þat ma I nocht;  
 Weill ma I schaw my burell busteous thocht,



- Bot þi werk sall endure in laude and glory,  
But spot or falt, condong eterne memory.  
Thocht I offend, onwemmit is þine fame;  
Thyne is the thank, & myne salbe þe shame.
- 5 Quha ma þi versis follow in all degre,  
In bewtie, sentence, and in grauite?  
Nane is, nor was, nor 3it salbe, trow I,  
Had, has, or sal have sic craft in poetrie.  
Of helicon so drank þou dry þe fluid
- 10 þat of þe copiose fowith or plenituid  
All man purches drink at þi sugurat tone;  
So lamp of day þou art, & shynand mone;  
All wþeris on force mon þair lycht beg or borow:  
Thou art Vesper, and þe day sterne at morow;
- 15 þou phebus, lychnar of þe planetis all.  
I not quhat dewlie I þe clep[e] sall,  
For þou art al and sum, quhat nedis moir,  
Of latyne poetis þat sens wes or befoir.  
Of þe writis Macrobius, sans fail,
- 20 In his grete volume clepit saturnail,  
Thi sawis in sic eloquence doith fleit,  
So inuentive of rhetorik flouris sueit  
þou art, and hes sa hie profund sentence  
Therto *per*fyte, but ony indigence,
- 25 þat na lovingis ma do increß þi fame,  
Nor na reproche diminew þi guid name.  
But señ I am compellit þe to translait,  
And nocht onlie of my curage, god wait,  
Durst *inter*prise sic outrageous foli,
- 30 Quhar I offend, þe les repreif *scr*if I;  
And þat 3e know at quhais instaunce I tuik  
For to translait þis mast excellent buik,

- Fol. 3 a.
- I mene Virgilis volume maist excellent,  
 Set þis my werk full feble be of rent,  
 At þe request of ane lorde of renowne,  
 Of ancistry noble and illuster barowne,  
 Fader of bukis, *protectour* to science and lare, 5  
 My speciall gude lord, henry lord sanct clair,  
 Quhilk *with* grete instance diuerß tymes seir  
 Prayit me translait Virgile or omeir;  
 Quhais plesour suithlie as I wnderstuid,  
 As neir coniunct to his lordschip in bluid, 10  
 So þat me thocht his requeist ane command,  
 Half disparit þis werk tuik on hand,  
 Nocht fullie grantand, nor anis sayand 3e,  
 Bot onelie to assay quhow it *mycht* be.  
 Quha *mycht* gane say a lord sa gentle and kynd, 15  
 Þat euir hed ony curtasy in þair mynd?  
 Quhilk beside his innative polecy,  
 Humanite, curaige, fredome, and chevalry,  
 Bukis to recollect, to reid, and se,  
 Hes greit delite als euir hed ptolome? 20  
 Quharfor to his nobilite and estaite,  
 Quhat so it be, þis buik I dedicaite,  
 Writing in þe language of Scottis natioun;  
 And þus I mak my protestatioun.
- First I protest, beawschiris, be 3our leif, 25  
 Beis weill advisit, my werk or 3e repreif;  
 Considdir it warlie, reid oftair þan anis;  
 Weill at ane blenk slee poetry nocht tane is.  
 And 3it, forsuith, I set my besy pane,  
 As þat I culd, to mak it braid & plane, 30  
 Kepand na sudroun bot our awin langage,  
 And speikis as I lerit quhen I was page,

- Nor 3it sa clene all sudroun I refuse,  
 Bot sum word I *pronunce* as *nichtbour* doise;  
 Lyk as in latyne bene grew termes sum,  
 So me behuivit quhilum, or þan be dum,  
 5 Sum bastard latyne, frensch, or inglis oifß;  
 Quhar scant war scottis I had na *wþer* choifß.  
 Nocht for our tounge is in þe selfin scant,  
 Bot for þat I þe foutht of langage want;  
 Quhar as þe colour of his propirte  
 10 To keip þe sentence *þairto* constrenit me,  
 Or þan to mak my sang, schort sum tyme,  
 Mair compendious, or to liklie my ryme.  
 Therefore guid freindis, for ane iymp or a bourd,  
 I pray 3ou note me *nocht* at euery wourd.  
 15 The worthy clerk hecht laurence of þe vail,  
 Amang latynis a greit patroun sans fail,  
 Grantis, quhen twelf 3eris he hed bene diligent  
 To study Virgile, scant knew he quhat he ment;  
 Than thou or I, my freind, quhen we best wene  
 20 To haue Virgile red, understand, and sene,  
 The *rycht* sentence *perchance* is fer to seik;  
 Thilk werk tuelf 3eris first was in making eik,  
 And nocht correct quhen þe poet can deceß;  
 Thus for small faltis, my wyifß frend, hald þi pece.  
 25 Adherand to my protestatioun,  
 Þocht willame caxtoun, of Inglis natioun,  
 In proß hes prent ane buik of Inglis gros,  
 Clepand it Virgile in Eneados,  
 Quhilk þat he sais of Frensch he did translait,  
 30 It hes na thing ado *þairwith*, god wait,  
 Nor na mair like þan þe devill & sanct austyne;  
 Haue [he] na thank *þairfor*, bot lose his pyne,

Fol. 3 b.

So schamfully þat storye did *pervert* ;  
 I red his werk *with* harmes at my hert,  
 That sic ane buik, but sentence or engyne,  
 Suld be intitillit efter þe poet divyne ;  
 His ornait goldin versis, mair þan gilt, 5  
 I spittit for despyt to see sua spilt  
*With* sic a wycht, quhilk treulie be myne entent  
 Knew *neuir* thre wourdis of all þat *Virgile* ment :  
 Sa fer he chowpis, I am constrenit to flyte.  
 The thre first bukis he hes ourhippit quyte, 10  
 Salfand ane litle twiching polidorus,  
 And the tempest sent furtht be Eolus,  
 And þat full sympillie on his awin gyse ;  
*Virgile* þame wrote al on ane *wþer* wyse.  
 For Caxtoun puttis in his buik out of tone, 15  
 The storme furtht sent be Eolus & Neptone ;  
 But quha þat redis *Virgile* sutthfastlie  
 Sall fynd Neptune salf Eneas navie.  
 Me list *nocht* schaw how þe story of dido  
 Be þis Caxtoun is haill *peruertit* so, 20  
 That, bisyde quhair he fenis to follow bowcas,  
 He *rynnis* sa fer fra *Virgile* in mony place,  
 On sa prolix and tedious fassoun,  
 So þat þe feird buik of Eneadon,  
 Tuiching þe luif and deith of dido quene, 25  
 The twa part of his volume doith *contene*,  
 Þat in þe text of *Virgile*, traistis me,  
 The twelft part scars *conteins*, as 3e ma se.  
 The fyft buik of the feistis funerale,  
 The lusty *gammys*, and plais palustrale, 30  
 Þat is ourhippit quyte and left behynd ;  
 Na thing þairof 3e sall in caxtoun fynd.

The saxt buik eik, he grantis þat wantis hail,  
 And for þairof he wnderstuid nocht þe tail.  
 He callis it fenzeit, and nocht for to beleif;  
 Sa is all Virgile perchance, for, by his leif,  
 5 Juno nor Venus goddes neuer wer,  
 Mercur, Neptune, Mars, nor Jupiter;  
 Of Fortune eik, nor hir necessite,  
 Sic thingis nocht attentik ar, wait we;  
 Nor 3it admittis þat quent philosophy  
 10 Haldis saulis hoppis fra body to body,  
 And mony thingis quhilkis Virgile did rehers,  
 Þocht I þame write furth followand his vers.  
 Nor Caxtoun schrinkis nocht siclik thingis to tell,  
 As nocht war fable, bot þe passage to hell;  
 15 Bot traistis wele, quha þat ilk saxt buik knew,  
 Virgile þairin a hie philosophour him shew.  
 And wnder þe cluddes of dirk poetry  
 Hid lyis thair mony notable history;  
 For so þe poetis be þe crafty curis,  
 20 In similitudis, and vnder quent figuris,  
 The suthast mater to hyde & to constrene:  
 All is nocht fals, traste wele, in caice þai fene.  
 Thar art is so to mak þair workis fair,  
 As in þe end of Virgile I sall declair.  
 25 Was it nocht eik als possible Eneas,  
 As hercules or theseus, to hell to pas?  
 Quhilk is na gabbing suthlie, nor na lie,  
 As Jhone bocas in the genologie  
 Of goddis declaris, and like as 3e ma reid  
 30 In þe recollis of Troy, quha list tak heid.  
 Quha wait gif he in visioun hiddir went,  
 By art magik, sorcery, or enchantment,

Fol. 4 b.

And with his faderis saul did speik and meit,  
 Or in þe liknes with sum wthir spreit,  
 Lyke as þe spreit of samuell, I ges,  
 Rasit to king saul was by þe phitones?  
 I will *nocht* say all virgile bene als trew, 5  
 Bot at sic thingis ar possible þis I schew.  
 Als in thai dayis war ma illusionis  
 By deuillich werkis and *coniurationis*  
 Than now þair bene, so doith clerkis determe,  
 For, blist be god, þe faith is now mair ferme. 10  
 Eneuch *pair*of, now will I na mair sayne,  
 Bot on to Caxtoun þus I turne agayne.  
 The namis of peple or citeis bene so bad  
 Put by þis Caxtoun, þat, bot he had bene mad,  
 The fluid of tonyr for tibir he had *nocht* write: 15  
 All men ma knaw thair he forvait quite.  
 Palenthe þe cite of Euander king,  
 As Virgile planlie makis rehersing,  
 Stuide quhar in Rome now stant þe chief palice:  
 This same buik eik, in mair hepit malice, 20  
 On þe self rever of tonyr sais plainlie  
 Eneas did his ciete Edifie.  
 Thus ay, for tibir, tonyr puttis he,  
 Quhilk mony hundreit mylis syndry be;  
 For sickerlie, leß þan wyse *autouris* lene, 25  
 Enee saw neuir tonyr with his Ene,  
 For tonyr devidis grece from hungarie,  
 And tibir is cheif fluide of Italie.  
 Tonyr is kend ane grane of þat rever,  
 In latyne hecht *Danubium* or Hester: 30  
 Or gif it be Tanais he clepis sa,  
 That fluid devidis Europe fra Asia.

In likewise eik þis Caxtoun all in vane  
 Crispina clepis Sibilla Cumane,  
 That in þe text of Virgile, traistis ws,  
 Hait Deiphebe, dochter of glaucus,  
 5 Quhilk was Eneas *convoiar* to hell.  
 Quhat suld I [l]angar on his *erroris* dwell?  
 Thai bene sa plaine, and eik so mony fald,  
 The hundreith part þairof I laif on-tald.  
 The last sax buikis of Virgile all in feris,  
 10 Quhilk *contenis* strang batellis and weris,  
 This ilk Caxtoun sa blaitht lettis our slip,  
 I hald my tounge, for schame bytand my lip.  
 The greit efferis of aþer oist and array,  
 Þe armour of Eneas fresch and gay,  
 15 The quent and curious castis poetically,  
 Perfyte similitudis and examplis all,  
 Quhairin Virgill beris þe palme of lawde,  
 Caxtoun, for dreid þai suld his lippis scawde,  
 Durst neuer tuiche: þus schortlie for þe nanis:  
 20 A twenty devill mot fall his werk at anis,  
 Quhilk is na mair lyke Virgile, dar I lay,  
 Na þe owle resemblis þe papyngay.  
 Quharfor, 3e gentle redaris, I beseik,  
 Traist on na wyse at þis my werk be sik,  
 25 Quhilk did my best, as my wit mycht attene,  
 Virgillis versis to follow, and nathing fene.  
 3e worthy nobillis, reidis my werkis forthy,  
 And cast þis wþer buik on syde fer by,  
 Quhilk, ondir colour of sum franch strang wicht,  
 30 So fenschlie leis—oneth twa wourdis gais richt.  
 I wald 3e trast I saide þis for dispyte,  
 For me list *with* na Inglis buikis flyte,

Na *with* na bogil na browny to debait,  
 Noder auld gaistis, nor spretis deid of lait;  
 Nor na man wil I lakkin or despyse,  
 My werkis till authoreis be sic wyse.  
 Bot tuiching *Virgillis* honor and reuerence, 5  
 Quha euer man contrarie, I mon stand at defence.

Fol. 5 b.

And bot my buik be fundin worth sic thre,  
 Quhen it is red, do warp it in þe se,  
 Thraw it in þe fyir, or rent it every crum;  
 Tuichand þat part, lo, heir is all and sum. 10

Syne I defend and forbiddis every wicht,  
 That can *nocht* spell þair Pater Noster richt,  
 For till correct or zit amend *Virgyle*,  
 Or þe translatar blame in his vulgar style.  
 I knaw quhat payne is to follow him fute haite; 15  
 Albeit thou think my sang intricaite,

Traist wele, to follow ane fixt sentence or mater  
 Is mair practik, difficill, and mair strater,  
 Þocht þine engyne be eleuait and hie,  
 Than for to write all ways at libertie. 20

Gif I hed *nocht* bene to ane boundis constrenit,  
 Of my bad wit *perchance* I culd haue fenit  
 In ryme or ragmen twise als curious,  
 Bot *nocht* be twenty part sa sentencious.  
 Quha is attachit on till a staik, we se, 25  
 Ma go no ferrar, bot wrele about þat tre,

Richt so am I to *Virgillis* text ybound;  
 I ma *nocht* fle, leß þan ane falt be found;  
 For þocht I wald transcend and go besyde,  
 His werk remanis, my schame I can *nocht* hyde; 30  
 And þus I am constrenit, als ner I may,

To hald his vers and go no *wþer* way,



- Leß sum history, subtell wourd, or þe ryme  
 Causis me mak digressioun sum tyme.  
 So, þocht in my translatioun eloquence scant is,  
 Na lusty cast of oratry Virgile wantis ;  
 5 My studious brane, to *comprehende* his sentence,  
 Leit me neur taist his fluide of Eloquence.  
 And þus forsuith, becaus I was *nocht* fre,  
 My werk is mair obscure and groß, *perde* :  
 Quharof, god wait, Virgill hes na wyte ;  
 10 Þocht myne be blunt, his text is maist *perfyte*.  
 And zit *persaif* I wele, be my consait,  
 The king of poetis ganis *nocht* for rurale estait,  
 Nor his fresch memor for bumbardis ; he or scho  
 Quha takis me *nocht*, go quhar þai haue ado ;  
 15 The sonis licht is *neuer* þe werß, trast me,  
 All þocht þe bakis *brycht* bemis doith fle.  
 Grene gentill engynis & breistis curagious,  
 Sic ar þe peple at ganis best for ws ;  
 Our werk desiris na lewit rebaldaill :  
 20 Full of nobilite is þis story alhaill.  
 For euery vertu belangand a noble man,  
 This ornait poet bettir þan ony can  
 Payntand descrivis in *persoun* of Eneas ;  
 Nocht for to say sic ane Eneas was,  
 25 Zit þan by him *perfitlie* blasonis he  
 All wirschep, manheid, and nobilite,  
 Witht euery bountie belangand a gentle *knycht*,  
 Ane prince, ane conquerour, or a vailþeand *wycht*.  
 In lufis cuir aneuch heir sall 3e fynd ;  
 30 And, schortlie, Virgill left na thingis behynd,  
 Þat mycht his volume illumyne or crafty mak—  
 Reid quhay him knawis, I dar þis *ondertak*.

Fol. 6 a.

Als oft as ȝe him reid, full wele I wait  
ȝe fynd ilk tyme sum merye new consait.

Pocht venerable chaucer, principall poet but peir,  
Hevinlie trumpat, horleige, and reguleir,  
In eloquence balmy condit, and diall, 5  
Mylky fountane, cleir strand, & rose riall,  
Of fresch endite, throw albion iland braid,  
In his legeand of notable ladyis, said  
ȝat he culd follow word by word Virgile,  
Wisare þan I mycht faill in lakar stile. 10  
Sum tyme þe text mon haue ane expositioun;  
Sum tyme þe colour will cauß a litle additioun;  
And sum tyme of ane word I mon mak thre,  
In witnes of þis terme *oppetere*.  
Eik, wele I wait, certane expositouris seir 15  
Makis on ane text sentence diuerß to heir,  
As þame apperis, according þair entent;  
And for þair part schaw resounis eident.  
All þis is ganand, I will wele it sua be,  
Bot ane sentence to follow ma suffice me; 20  
Sum tyme I follow þe text als neir I may;  
Sum tyme I am constrenit ane wþir way.  
Besyde Latyne our langage is imperfite,  
Quhilk in sum part is þe caus & þe wite  
Quhy þat of virgillis verß þe ornate bewtie 25  
In till our tounge may nocht obseruit be;  
For þair bene latyne wordis mony ane,  
That in our leid ganand translatioun hes nane,  
Leß þan we menis þair sentence and grauite,  
And ȝit scant weill exponit; quha trowis nocht me 30  
Lat þame interpret *animal* and *homo*,  
Witht mony hundreith wþir termes mo,

- Quhilkis in our langage southlie, as I wene,  
 Few men can tell me cleirlye quhat þai mene.  
 Betuix *genus*, *sexus*, and *species*,  
 Diuersite to seik in our leid I ceis.  
 5 For *obiectum* and *subiectum* alsua,  
 He war expert culd fynd me termes twa,  
 Quhilkis ar als rife amange clerkis in scule  
 As euir fowlis plungit in laik or puile.  
 Logitianis knawis heir in myne entent,  
 10 Ondir quhais boundis lurkis mony strange went;  
 Quharof þe proces as now we mon let be.  
 Bot 3it tuichand our tongis penurite,  
 I mene onto compair of fair latyne,  
 That knawin is mast *perfyte* langage fyne,  
 15 I mycht also, *percaice*, cum liddir speid  
 For *arbor* or *lignum* intill our leid  
 To find different propir termes twane,  
 And thairto put circumlocutioun nane.  
 Rycht so, by about speche oft in tymes  
 20 And seuthable wordis we compile our rymes.  
 God wait, in Virgile ar termes mony ane hundir,  
 For to expone maid me ane felloun blundir.  
 To follow alanerlie Virgillis wordis, I wene,  
 Þar suld few ondirstand me quhat þai mene;  
 25 The bewtie of his ornate eloquence  
 May nocht all tyme be kepit with þe sentence.  
 Sanct gregour eik forbiddis ws to translait  
 Word eftir word, bot sentence follow al gait;  
 Quha haldis, quod he, of wordis the propirteis,  
 30 Full of þe verite of þe sentence fleis.  
 And to þe samyng purpose we ma applie  
 Horatius in his art of poetrie;

Fol. 7 a.

'Preis noch*t*,' sais he, 'þou traist interpretar,  
 Word eftir word to translait þi matar.'  
 Lo, he repreifis, and haldis myssemyng,  
 Ay worde by word to reduce ony thyng.  
 I say noch*t* þis of Chaucer for offence, 5  
 Bot till excuse my lawit insuffitience;  
 For as he standis beneth Virgill in degre,  
 Ondir him als far I grant myself to be.  
 And noch*t* þe les in to sum place, quha kend it,  
 My master Chaucer greitlie *Virgile* offendit: 10  
 All þocht I be to bald hyme to repreif,  
 He was fer baldar, certes, by his leif,  
 Saying he followit Virgillis lantern to forne,  
 Quhen Eneas to Dido was forsworne.  
 Was he forsworne? þan Eneas was fals; 15  
 That he admittis, and callis hyme *tratour* als.  
 This wenyng allane Enee to have reprevit,  
 He hes greitlie þe prince of poets grevit.  
 For, as said is, Virgile did diligence,  
 But spot of cryme, reproche, or ony offence, 20  
 Eneas for to loif and magnify;  
 And, gif he grantis hyme mansworne foulely,  
 Than all his cuir and crafty ingyne gais quyte—  
 His twelf þeris labouris war noch*t* wortht a myte.  
 Certes, Virgile schawis Enee did na thing, 25  
 Frome Dido of Cartage at his departing,  
 Bot quhilk þe goddes commandit him to forne;  
 And gif þat þair command maid him mansworne,  
 That war repreif to þair diuinite,  
 And na reproche vnto þe said Enee. 30  
 Als in þe first, quhair Ilioneus  
 Spekis to þe quene Dido, sais he noch*t* þus,

- Their cours by fait was set to Italy?  
 Thus mycht scho nocht pretend ane just caus quhy,  
 Pocht troianis eftir departis of Cartage,  
 Sen þai befoir declarit hir þair voyage.  
 5 Reid þe ferd buik quhar quene Dido is wraitht;  
 Their sal 3e fynd Enee maid neuir aitht,  
 Promit, nor band *with* hir for to abyde.  
 Thus him to be mainsworne ma neuir betyde,  
 Nor nane vnkyndnes schew for to depart  
 10 At þe bidding of Jove *with* reuthfull hart,  
 Sen þe *command* of god obey suld all,  
 And undir his chargis na wranguus deid may fall.  
 Bot sickirlic, of resoun me behuvis  
 Excuse Chaucer fra all maner repruvis;  
 15 In loifing of þir ladyis lilly quhyte  
 He set on Virgile and Eneas þis wyte,  
 For he was *euer*, god wait, wemennis frend.  
 I say na mair, bot, *gentill* redaris hend,  
 Lat all my faltis *with* this offence pas by.  
 20 Þou prince of poetis, I þe mercy cry,  
 I mene þou king of kingis, lord eterne,  
 Þou be my muse, my leidar and leidsterne,  
 Remitting my trespas and eueri myß,  
 Throw praier of þi modir, quene of blyß,  
 25 Afaild godheid, ay lestand, but discrepance,  
 In *pcrsonis* thre, equale of ane substance.  
 On þee I call and mary virgine myld;  
 Calliope nor payane goddis wyld  
 May do to me no thing bot harme, I wene:  
 30 In christ is all my traist and hewynnys quene.  
 Thou *virgyne* modir and madyne be my muse,  
 Þat neuir 3it na synfull list refuse

Fol. 7 b.

Quhilk [þe] besocht devotlie for supple.  
 Albeit my sang to þi hie maieste  
 Accordis *nocht*, 3it condiscend to my wryte,  
 For þe sweit liquare of þi palpis quhite  
 Fosterit þat prince, þat hevinlie orpheus, 5  
 Ground of all guid, our saluour Jesus.  
 Bot forthirmor, and lawar to descend,  
 Forgif me, Virgile, gif I þe offend,  
 Pardoun þi scolair, suffir him to ryme,  
 Sen þou was bot a mortall man sum tyme : 10  
 In caice I fail, haue me *nocht* at disdenze;  
 Þocht I be lawit, my leil hart can *nocht* fenze.  
 I sall þe follow : suld I þairfor haue blame?  
 Quha can do bettir ? sa furth on goddis name.  
 I schrink *nocht* anis correckit for to be 15  
 Witht ony wicht groundit on charite,  
 And glaidlie wald I baith inquire and leir,  
 And to ilk cunnand wicht lay to my eir;  
 Bot laith me war, but oþer offence or cryme,  
 Ane bruitell body suld intertrike my ryme. 20  
 Thocht sum wald sweir þat I þe Text haue vareit,  
 Or þat I haue þis volume quyte myscareit,  
 Or threip planlie þat I com *neuir* neir hand it,  
 Or þat þe werk is werß þan evir I fand it,  
 Or 3it argew Virgile stuide wele befor, 25  
 As now war tyme to schift þe werß *ourscoir*,  
 Ellis haue I said, þair ma be na compair  
 Betwixt his versis and my style wlgair.  
 All þocht he stand in latyne maist *perfite*,  
 3it stuid he *neuir* wele in our tong endite, 30  
 Les þan it be by me now at þis tyme.  
 Gif I haue failzeit, baldly repruif my ryme;

Bot first, I pray 3ou, graip þe mater clene,  
 Reproche me nocht quhill þe work be oursene.  
 Beis nocht our studious to spy a mote in my Ee,  
 That in 3our awin a fery bote can nocht see,  
 5 And do to me as 3e wald be done to.  
 Now hark, schiris, þar is na mair ado :  
 Quha list attend, gewis audience, & draw neir ;  
 Me thocht Virgile [begouth] on þis maneir.

## (b) THE PROLOG OF ÞE SEWYNT BUIK OF AENEADOS.

10 THE brycht phebus, schene souerane, hevynis E, Fol. 147 a.  
 The opposit held of his chymis hie,  
 Cleir schynand bemys, and goldin symeris hew,  
 In laten colour altering haill of new,  
 Kithing no syng of heyt be his wisage,  
 15 So neir approchit he his wynter staige ;  
 Reddy he was to entir þe thrid morne  
 In cloudy skyis vndir capricorne.  
 All thocht he be þe hart and lamp of hewing,  
 Forfeblit wolx his lemand gyltly lewyne,  
 20 Throw þe declyning of his large round speire.  
 The frosty regioun ringis of þe 3eir,  
 The tyme and sessioun bitter cald and pail,  
 The schort dayis þat clerkis clep brumall,  
 Quhen bryme blastis of þe northyne art  
 25 Oure quhelmyt had neptunus in his cart,  
 And all to schaik þe levis of þe treis,  
 The rageand storm our walterand wally seis.  
 Reweris rane reid one spait with watter broun,  
 And burnis hurlis all þair bankis downe ;

And land brist rumland rudely wyth sic beir—  
 So loud ne rummist wyld lioun or beir.  
 Fludis monstreis, sic as meirswyne or quhailis,  
 For þe tempest law in þe deip devallys.  
 Mars occident, retrograide in his speir, 5  
 Provocand stryff, rignit as lord þat 3eir;  
 Rany orioune wyth [his] stormy face  
 Bevalit of þe schipman by his rayß;  
 Frawart saturne, chill of complexioune,  
 Throw quhais aspect derth and infectioune 10  
 Bene causit oft, and mortale pestilens,  
 Vent progressiue þe greis of his ascens;  
 And lusty hebe, Junois douch[t]ire gay,  
 Stud spulzeit of hir office and array.  
 The soill ysowpit in to waittir wak, 15  
 The firmament oure kest wyth rokis blak,  
 The ground fadyt, and fauch wolx all þe feildis,  
 Montayne toppis sleikit wyth snaw our heildis;  
 On raggit rolkis of hard harsk quhyne stane,  
 With frossyne frontis cauld clynty clewis schane: 20  
 Beute wes lost, and barrand sew the landis,  
 Wyth frostis haire oure fret þe feildis standis.  
 Soure bittir bubbis and þe schowris snell  
 Semyt one þe sward ane similitude of hell,  
 Redusyng to owr mynd, in ewery steid, 25  
 Goustly schaddois of heild and gressily deid.  
 Thik drumly scuggis dirknit so þe hewyne;  
 Dym skyis oft furtþ warpit feirfull lewyne,  
 Flaggis of fyir, and mony felloun flawe,  
 Scharp soppis of sleit and of þe sny pand snawe. 30  
 The dowy dichis war all donk and wait,  
 The law waille flodderit all wyth spait,



The plane stretis and every hie way  
 Full of fluschis, doubbis, myre, and clay.  
 Laggerit leys wallowit farnys schewe,  
 Broune muris kithit *þair* wysnit mossy hewe,  
 5 Bank, bra, and boddum blanschit wolx and bair;  
 For gurll wyddir growyt bestis haire;  
 The wynd maid wayfe *þe* reid weyd one *þe* dyk;  
 Bedovin in donkis deyp was ewery syk;  
 Our craggis and *þe* front of rochis seyre  
 10 Hang greit isch schoklis lang as ony speire;  
 The ground stude barrand, wedderit, dosk, and gray;  
 Herbis, flouris, and *girsis* wallowit away;  
 Woddis, forestis, wyth nakyt bewis blowt,  
 Stud strypyt of *þair* weyd in ewery hout.  
 15 So bustuysly boreas his bugill blewe,  
 The deyr full de[r]n dovne in *þe* dalys dreue;  
 Smal byrdis, flokand throw thik ronnis thrang,  
 In chyrmyng and wyth cleping changit *þair* sang,  
 Seikand hidlis and hirnys *þaim* to hyde  
 20 Fra feirfull thuddis of *þe* tempestyuus tyde.  
 The wattir *lynnis* routtis, and ewery lynde  
 Quhyslyt and brayt of *þe* swouchand wynde.  
 Puire laboraris and byssy husband men  
 Went wayt and wery draglyt in *þe* fen;  
 25 The sely scheip and *þair* lytill hyrd gromis  
 Lurkis vndir le of bankis, wodys, and bromys;  
 And wthir dantit gretar bestiall,  
 Within *þair* stabillis sesyt in to stall,  
 Sic as mulis, horsß, oxin, and ky,  
 30 Fed tuskit baris, and fat swyne in sty,  
 Sustenit war by *mannis* gouernance  
 One hervest and one *symmeris* purwiance.

Fol. 14<sup>o</sup> a.

Fol. 148 b.

Wyd quhair *with* forß so eolus schouttis schyll  
 In this congelyt sessioun scharp and chyll,  
 The callour air, penetratiue and puire,  
 Dasyng þe bluide in ewery creature,  
 Maid syk warm stovis and beyne fyris hait, 5  
 In double garmont cled and wyly coyt,  
 Wyth mychty drink, and meytis confortive,  
 Agayne þe storme wyntire for to strive.  
 Repaterit weill, and by þe chymnay beykyt,  
 At ewin be tyme downe a bed I me streikit, 10  
 Warpit my heid, kest one claythis thrinfauld,  
 For till expell þe *perrellus* peirsand cauld.  
 I crocit me, syne bownit for to sleip,  
 Quhair, lemand throw þe glas, I did tak keip  
 Latonya, þe lang irksun nycht, 15  
 Hir subtell blenkis sched and wattry lycht,  
 Full hie wp quhyrlyt in hir regioun,  
 Till phebus *rycht* in oppositioun,  
 In to the crab hir propir mansioun draw,  
 Haldand þe hycht all þocht þe sone went law. 20  
 Hornit he bawde, quhilk clepe [we] þe *nycht* owle,  
 Wythin hir caverne hard I schout and þowle;  
 Laithlie of forme, wyth crukit camschow bek,  
 Vgsum to heir was hir wyld elriche screik:  
 The wyld geiß claking eik by *nychtis* tyde 25  
 Attoure þe citie fleand hard I glyde.  
 One slummyr I slaid full sad, and slepit sownd  
 Quhill the orizent wpwart can rebound;  
 Phebus crownit byrd, þe *nychtis* orlager,  
 Clappand his wyngis, thryß had crawin cleir; 30  
 Approching neir þe greiking of þe day,  
 Wythin my bed I waikyunnit quhair I lay;

- So fast declinis Synthea þe mone.  
 And kais keklis on þe ruiff abone :  
 Palamedes byrdis crouping in þe sky,  
 Fleand on randoune schapin lik ane Y,  
 5 And as ane trumpat rang þair wocis soun,  
 Quhais cryis bene pronosticatione  
 Off wyndy blastis and wentositeis :  
 Faste by my chalmir, in heycht wysnit treis,  
 The soir gled quhislis loud wyth mony ane pew,  
 10 Quhair by þe day was dawin weil I knew.  
 Bad beit þe fyre, and the candill a lycht ;  
 Syne blissit me, and, in my wedis dycht,  
 Ane schot wyndo vnschet a lytill on char ;  
 Persawit þe mornyng bla, wane, and har,  
 15 Wyth cloudy gum and rek oure quhelmyt þe air,  
 The sowlþe stythlie, hasart, rowch, and hair,  
 Branschis bratling, and blayknit schew þe brays,  
 With hyrstis harsk of waggand wyndilstrays,  
 The dew droppis congelyt one stibyll and rynd,  
 20 And scharp hailstanis, mort fundit of kynd,  
 Hoppand one þe thak and one þe causy by.  
 The schot I clossit, and drew inwart in hy,  
 Chiwerand for cauld, þe sessione was so snell ;  
 Schup wyth hait flambe to fleme þe fresyng fell.  
 25 And, as I bownit me to þe fyre me by,  
 Bayth wp and downe þe houß I did aspy ;  
 And seand Wirgill one ane lettrune stand,  
 To writ anone I hynt ane pene in hand,  
 For till performe þe poet grawe and sad,  
 30 Quham so fer furth or þan begun I had ;  
 And wolx ennoyit sum deyll in my hart  
 Thair restit vncompleittit so gret ane part.

Fol. 149 b.

And til my self I said, in guid effect,  
 Thow man draw furth, þe 3ok lyis on þi neck.  
 Wythin my mynd compasing thocht I so,  
 Na thing is doune quhill ocht remanis to do;  
 For byssines, quhilk occurrit one cace, 5  
 Oure woluit I þis volume, lay ane space;  
 And, þocht I wery was, me lyst nochȝ tyre,  
 Full laith to leve ovr werk swa in the myre,  
 Or 3et to stynt for byttir storme or rane:  
 Heyr I assayit to 3ok ovr pleuch agane: 10  
 And, as I culd, wyth afauld diligence,  
 This nixt buike following of profund sentence  
 Has þus begoune in þe chyll wyntir cauld,  
 Quhen frostis dois ourfret bayth fyrth and fald.

*Explicit tristis prologus; Quhairof þe altar sayis þus:* 15

This Proloug smellis new cum furth of hell;  
 And, as ovr buik begouth his weirfair tell,  
 So, weill according, dewlie bene annexit  
 Thow drery preambill, wyth ane bludy text.  
 Off sabyll be þi letteris illumynate, 20  
 According to þi proceß and estate.

XXI.

JOHN BELLENDEN

(c. 1540).

[The text is taken from the Advocates' Library MS. of the translation of the first five books of Livy (18. 3. 12). Bellenden was engaged on the work in 1533. The MS. has been dated about 1540. The only other extant MS., the Boyndlie, was probably written ten or twenty years later. The best edition of Bellenden is by Mr W. A. Craigie (Scottish Text Society, 2 vols., 1901, &c.)]

FROM THE TRANSLATION OF LIVY (I. xxi.)

How tarquyne biggit þe tempil of Iupiter; of p. 105.  
 sindri prodigiis schewin to þe perpetuite and  
 magnitude thareof; And how tarquyne send  
 his twa sonnys to þe tempil of Apollo, to  
 5 explore quhat was signifit be þe prodigious  
 eddir; and of þe respons gevin to þame;  
 And how Iunius brutus kist þe erde.

THE ciete of gabynis tane, and þe pepill thareof  
 brocht vnder romane empire be þir fals &  
 10 tressonable slichtis, king tarquyne made pece with  
 þe pepill namyt eques: Syne renewit þe band of  
 confederacion with [þe] tuskanis. eftir þis settand  
 his mynde to policy and civil laubouris, first he made  
 him to big þe tempil of Iupiter in þe mont terpey.  
 15 And becaus baith he and his fader had made ane  
 vow to big þis tempill, he thocht he wald complete  
 þe samyn, þat it mycht remane hereftir in memorie  
 of his empire and name. Attoure, to mak þe said

montane fre of al vthir religionis, and na goddis  
 bot alanerlie Iupiter to be adorit in þe samyn, he  
 tuke purpoiß to distroy þe augury all þe remanent  
 tempillis and chapellis quhilk war biggit and conse-  
 crate in it afore þe auguryis during þe empire of 5  
 king Tacius, quhen he, beand in extreme dangere,  
 votit þame to his goddis for victorie to be had aganis  
 romulus. It is said þat in þe begynnyng of þis  
 magnificent lauboure the goddis schew certane pro-  
 digiis and vncouth mervellis, to signifie þe grete 10  
 pussance and magnitude of romane empire; ffor  
 quhen þe foulis be auguriis had schewin þare evident  
 takynnys, to suffir all þe tempillis (quhilkis war  
 biggit in þe montane foresaid) to be evertit and  
 distroyit, zit þai wald noch admitt þat þe tempill 15  
 of þe god namyt terminus suld be distroyit. Of  
 quhilk tempill was gevin þis augurie and divinacioun  
 following: The vncchangeabil seit of god terminus  
 (quhilk alanerlie amang þe remanent goddis sal abide  
 vnchasit away fra his mansioun) Signifiis all thingis 20  
 ferme and stabill within his hallowit marchis.  
 This werde of perpetuite beand accepit, followit ane  
 vþir prodigie to signify þe magnitude of romane  
 empire. apperit to þe lauboraris (quhilkis war  
 castand vp þe fundament of þe said tempill) ane 25  
 hede of ane man, with visage hale but ony cor-  
 ruptioun, quhilk signifiit þat þe said tempill suld be  
 hede of þe warld: for all þe divinouris and prophetis  
 quhilkis war in þe toun, And als all þe divinouris  
 quhilkis war brocht out of hetruria, interpret þis 30  
 prodigie foresaid to þe samyn effect. All wayis þe  
 mynde of tarquyne was gretumlie troublit for þe

importabill expenss daly rising be þis magnificent  
 bigging; ffor all þe mony gottin by expugnacioun  
 of þe ciete of pomecia, quhilk was ordanit to haue  
 completit þis tempill, mycht skarslie lay þe ground  
 5 and first fundament þareof. In þis mater I will  
 gif mare credit to fabius pictor, becaus he is mare  
 ancient historiographoure, Saying þe spulezeis gottin  
 in direpcioun of þe said toun Extendit alanerly to  
 fourty talentis, than to gif creditt to piso saying the  
 10 samyn extendit to lx<sup>m</sup> pundis of siluer; quhilk sovm  
 was put by (as said is) to the bigging of þe said  
 tempil. ffor it is nocht lichtlie to be trowit þat sa  
 huge money (as piso allegis) mycht be gottin in þe  
 direpcioun of ony ane toun. Attoure, þare is na  
 15 toun nor ciete adiacent of sic riches, þat þe spuleze  
 þareof mycht haue bene sufficient to haue rasit þe  
 fundament of þis magnificent werk. king terquyne,  
 setting his hail ingyne & industry to complete  
 þis tempil, brocht sindri craftismen out of heth-  
 20 ruria; And nocht alanerlie spendit þe public &  
 commoun money of þe toun apoun þis tempill, bot  
 als he thirllit al þe pepill of þe toun to ware þare  
 laubouris on þe samyn. And how beit þe pepill  
 war continually thirllit and occupiit be him als weill  
 25 in werely besines as policye, zit þai thocht þare  
 laubouris þe leß displesand þat þai war occupijt in  
 bigging þe tempillis of goddis with þare awne handis.  
 Attoure, quhen he had completit the said tempil  
 on his maner, than he thirllit þe pepill to vthir  
 30 mare besines of leß honouris; and in sa fer as þai  
 war occupiit with mare vile lauboure þan afore, þare  
 lauboure was the mare displesand and sare; for þai

war constrenit to mak public setis and scaffaldis in  
 commoun placis quhare playis war devisit, and als  
 mak ane commoun fousye with rowme and depe  
 synkis gangand vnder þe erde to þe rivere, to purge  
 þe toun of all corrupcioun: And to thir last twa 5  
 werkis na magnificence may be comparit in oure  
 dayis. king terquyne, eftir þat þe pepill had bene  
 continually exercit *with* þir and siclike laubouris, he  
 considerit þat þe multitude of idil pepill wald be  
 richt chargeand to his toun; & þarefore to augment 10  
 þe boundis of empire with new pussance, he send  
 ane large nowmer of his pepill to new citeis, þat is  
 to say to Circe and to signia, to þat fyne þat þai  
 mycht, throw new increscence and multitude of pepill,  
 be sum tyme ane strang Municion and defence, als 15  
 wele be sey as land, to þe pepill of rome. quhill  
 terquyne was doing sic thingis, apperit ane terribill  
 prodigie afore his ene; for ane serpent slaid haistelie  
 out of ane pillare of tre, and made þe pepill *present*  
 for þe tyme astonist, sa þat þai fled with grete 20  
 dredoure to þe palice, throw quhilk þe king was  
 stirkin haistelie *with* na les fere þan hevy thocht.  
 And how beit to þe interpretacioun of public pro-  
 digiis alanerlie war brocht þe prophetis & divinouris  
 of ethruria; zit becaus þe king saw þis terribill sicht 25  
*presentlie* and was astonist þarewith, he set him *with*  
 þe more diligence to know quhat thing mycht follow  
 þareeftir; And þarefore concludit to send to þe  
 tempill of Appollo, quhilk was þe maist illustir orakil  
 þat was in þai dayis, for respons. and becaus þe 30  
 mater was ponderus and (as he allegit) concernyt  
 maist him self, he wald committ þe respons þareof



to nane vtheris bot to his awne maist tendir freyndis,  
 And send finalie his twa sonnys titus tarquinius and  
 Aruns tarquinius in grece throw mony vncouth and  
 vnknawin landis and mare vnknawin seyis. titus  
 5 and aruns (als sone as þai war direckit to þis  
 message) tuke *with* þame lucius Iunius brutus, gottin  
 on terquina, the kingis sister. This lucius Iunius  
 was ane man of mare hie ingine þan he semit for  
 þe tyme; ffor quhen þe said lucius Iunius had sene  
 10 his eldest bruthir, namyt Aruns Iunius, slane *with*  
 mony of all þe princes of Rome be his [awin] eme p. 108.  
 lucius terquyne, he tuke ferme purpois to governe  
 him in sic maner þat nouthir suld þe king haue  
 occasioun to drede ony attemptatis following be his  
 15 curage, nor 3it to desire ony gudis pertenyng to his  
 estate; Traisting (gif he war nocht estymeit, bot  
 haldin in contempcioun) to be sovir of his life,  
 quhare na defence apperit to sauf him be þe law.  
 Herefore be crafty industry he dissimillit, & made  
 20 him as he war ane fule; And becaus he sufferit all  
 his gudis and landis to pas as eschete and confiscate  
 to þe king, he was callit to his surname Brutus, þat  
 is to say ane dum beist. Sa plesit þe goddis þat  
 vnder þe schaddow of þat name þe deliuer[ar] of  
 25 romane pepil mycht hide his curage quhil he saw  
 þe tyme respondent þareto. It is said þat þis  
 Brutus, passand to delphos, þe tempil of Appollo, with  
 þir two sonnys of tarquyne, erare (as þai belevit) to  
 haue bene fule þan companzeon to þame in þare  
 30 viage, brocht ane wand of gold inclusit be his crafty  
 ingyne within ane club of horne, and offerit þe  
 samyn to Apollo. At last, quhen þir brethir war

cummyn to þe said tempill, and fullelie satisfijt be  
respons of apollo of sic thingis as pertenis to þare  
fader, þai tuke new purpois in þare myndis, to in-  
quire quhilk of þame sal be king of romanis immedi-  
atelie eftir king tarquyne. belive ane voce was herd 5  
out of þe lawest place of þe tempill, Saying: "O  
young children, he þat first kissis his moder sall  
succede efter tarquyne." Thir two brethir com-  
mandit þis respons to be kepit maist quiet, þat sixtus  
tarquinius þare thrid bruthir (quhilk was in rome) 10  
suld knaw na thing of þis respons, and haue na  
parte of Romane empire; and þarefore kest Cavillis  
amang þaim twa, quhilk of þame suld kisþ þare  
moder first at þare cummyn to rome. Brutus knaw-  
ing weil þis respons of Apollo fer discrepant to þare 15  
interpretacioun and mynde, ruschit (as it had bene  
aganis his wil) to þe ground and kissit þe erde,  
becaus it was þe commoun moder of all mortall  
creaturis. Sic thingis done, þir companzeounis maid  
þame to returne hame. 20

XXII.

THE COMPLAYNT OF SCOTLANDE

(1548 or 1549).

[There is no MS. of the *Complaynt*, but the text of the only early edition, from which the following extracts are made, must have been printed at Paris within a year or two of its composition. Some minor orthographical and typographical peculiarities are explained by the fact that the volume was set up by foreign printers, just as in the case of the Paris and Louvain Catholic Tractates of 1570-1600, or in that of Chepman and Myllar's Edinburgh prints of 1508, which were the work of English craftsmen. The author, who is an enthusiastic supporter of the French or Anti-English party in Scottish affairs, is still unknown. The work is for the most part a translation or adaptation of several books. Its main source is the *Quadriologue Invectif* of Alain Chartier, from which the Scots author has borrowed the plan as well as many passages. There are contributions from Octavien de Saint Gelais and Sir David Lyndsay; and it is very probable that other portions of this book, which some have considered to be the most thoroughly Scottish production of its age, will be traced to French or other sources. The vocabulary is an exaggerated phase of the Middle Scots Latinised style. French influence is strong, but it is the "Latial verbocination" of the *Rhetoriqueurs*.

The text was edited by Dr John Leyden in 1801; and again in 1872 by Dr James A. H. Murray for the *Early English Text Society*. See also the article by Dr W. A. Neilson in the *Journal of Germanic Philology* (No. 4), and the note by Mr W. A. Craigie in *The Modern Quarterly of Language and Literature* (I. 267). The following passages are taken from the copy in the Advocates' Library.]

(a) PROLOG TO THE REDAR.

AMASIS the sycond, quhilk vas the last kyng Fol. 7 b.  
 ande indegete of the egiptiens, (ande, as diodore rehersis, he vas the fyift legislator of egipt),  
 maid ane ordinance contrar the vice of ydilnes, that  
 5 al his subiectis of egipt var oblist, vndir the pane  
 of dede, to bring euery 3eir ther namis in vrit to

Fol. 8 a.

the prouest of the prouince quhar ther remanyng  
 vas, ande ther to testife the stait of ther vacatioun  
 ande the maneir of ther luyng. be this politic ordi-  
 nance the egiptiens var inducit tyl adhere to vertu,  
 ande to leyrne sciens, craftis, ande mecanyke occupa- 5  
 tions, maist comodius ande conuenient for the public  
 veil of egipt. Than efftir this ordinance of amasis,  
 the Gymniosophistes institut ane mair strict ordi-  
 nance amang the pepil of inde: that is to say, that  
 ane person suld nocht be admittit to resaue his 10  
 corporal refectione quhil on to the tyme that he  
 hed manifest realye, or ellis be certan testificatioun,  
 the frutis of his laubours of the daye precedent.  
 the seuerite of thir strict ordinance var augmentit  
 be ane edict of sesostris the grit kyng of egipt: for 15  
 he statut ane ordinance til excerse his propir childir  
 ande the 3ong princis ande gentil men of his court  
 to vse them til indure excesse of laubirs. he statut  
 that none of them suld tak ther refectione quhil  
 thai hed gone ande run the tyme of fife or sex 20  
 houris; to that effect that throucht sic excerse  
 ther membris mycht be purgit fra corruppit hum-  
 ours, the quhilkis humours nocht beand degeistit  
 mycht be occasione to dul ther spreit ande to mak  
 ther body onabil to resist ydilnes. thir ordinances 25  
 of the egiptiens are verray necessair to be vsit in al  
 realmys, be rason that the maist part of the pepil,  
 throucht ther natural fraigilite, consumis the maist  
 part of ther dais in ydilnes. This detestatione that  
 i haue rehersit of ydilnes par chance maye be iugit 30  
 be inuyful ignorantis, that i condampe my self, in  
 sa far as thai persauce me nocht ocupeit vitht me-

Fol. 8 b.

canyc byssynes. nou, to confound ignorant detrak-  
 kers, i vil arme me vitht the vordis of publius  
 scipio, as cicero rehersis in the prologe of the thrid  
 beuk of his officis, sayand that scipio vas neuyr  
 5 les ydil as quhen he aperit to be idil, nor he vas  
 neuyr les solitair as quhen he aperit to be solitair;  
 for quhen he aperit to be ydil, than he vas solist  
 in his mynde anent the gouuernyng of the public  
 veil, ande quhen he aperit to be solitar, than he  
 10 vas speikand vitht hym self anent his auen byssy-  
 nes, & sa he vas neuir ydil nor solitair, quhou beit  
 that he aperit sum tyme in the sycht of the vulgaris  
 to be ydil & solitair. *nunquam se minus ociosum quam*  
*cum ociosus, nec minus solum quam cum solus esset.*  
 15 i vil apply thir vordis to my self. for quhou beit  
 that the laubir vitht the pen & the studie on spec-  
 ulatione of vertu apeir to be ydilnes, 3it thai ar no  
 ydilnes, bot rather ane solist byssynes of the body  
 & of the spreit. ande nou, sen gode hes nocht  
 20 dotit me vitht speculatione of liberal sciens nor  
 philosophe, nor vitht strynght of my body til in-  
 dure seruile subiectiōe, nor 3it vitht no art nor  
 mecanyc craft, ther for i vil help to the auansing  
 of the public veil vitht my studye & vitht my  
 25 pen. In the antiant dais the romans var mair  
 renforsit in curageus entrepris be the vertu of  
 the pen ande be the persuasions of oratours nor  
 thai var renforsit be the sourdis of men of veyr.  
 Euerye craft is necessair for the public veil, ande  
 30 he that hes the gyft of traductione, compiling, or  
 teching, his faculte is as honest, as crafty, ande as  
 necessair, as is to be ane marynel, ane marchant, ane

Fol. 9 a

cordinar, charpenteir, captan, ciuillist, or ony vthir  
 crafft or sciens. ther is na degreis of vertu amang  
 them, for gyf ane craft or sciens be gude, than it  
 is as gude as ony craft can be, for al sortis of ver-  
 teous facultes ar of ane lyik vertu, as cicero sais 5  
 in the thrid of his paradoxis, that ane gude man  
 can be na bettir nor ane vthir man that is gude;  
 for gyf ane man be gude, than he is as gude as  
 ony gude man can be: siclyik, gyf ane craft be  
 gude, than it is as gude as ony craft can be; ther 10  
 for ane man of ane craft suld nocht detest ane  
 vthir sort of craft, considerand that oure hurt nature  
 hes nocht dotit ane man til vse al craftis. Aristotil  
 sais in the fyrst beuk of his politiques, that nature  
 hes nocht maid ane man lyik gladius delphicus. 15  
 The significatione of gladius delphicus is of this  
 sort. delphos is ane solemnit place, on the hyl of  
 pernasus, quhar ther standis ane tempil dedicat til  
 appollo. ther cam daly to that tempil diuerse pure  
 men in pilgremage. ther duelt on that hil smythis 20  
 & forgearis of yrn ande steil, the quhilki: culd mak  
 ane instrument of yrn conuenient for mony officis,  
 for tha vald gar ane instrument serue for ane ham-  
 myr, ane turkes, ane file, ane sourd, ane knyf, ande  
 ane borrel. this sort of instrumentis var sellit to pure 25  
 pilgryms that hed nocht mekil moneye to by ilk  
 instrument be the self: ande be cause that instra-  
 ment seruit til mony officis, ther for it vas callit  
 gladius delphicus. of this sort aristotil makkis ane  
 comparisone, sayand, that nature hes nocht maid 30  
 ane man abil for euerye craft or office, bot nature  
 hes maid ane man abil to be ane prince, ane abil

to be ane seruand, ane abil to be ane clerk, ane  
 abil to be ane craftis man, be rason that oure hurt Fol. 10 a.  
 nature hes diuidit oure complexions to be of diuerse  
 qualiteis; ande for that cause ve sal fynd amang  
 5 ane thousand men ane thousand consaitis ande ane  
 thousand conditions. for that cause aristotil hes  
 said in his politiques, that in ilk comunite ther is  
 ane multitude, ande ilk ane hes sum part of vertu  
 of diuerse degreis, ande ilk ane of thir degreis ar  
 10 ordand til help vthirs in necessite. Cicero gyuis  
 ane exempil in his retoric, quhou that the citinaris  
 of cartomat in ytalie, sende for ane excellent payn-  
 tur, callit eracleon. thai promest to gyf hym ane  
 grit some of moneye, for to paynt ane fayr ymage  
 15 of the deesse iuno. than eracleon gart al the fayr  
 ande best lyik 3ong vemen of that cite cum in his  
 presens, ande than he chesit fife of the best lyik  
 amang them al, to be his patrone. quhen he hed  
 contemplit & spyit the proportions & propreteis of  
 20 nature of thir fife ladeis he chesit the face of ane,  
 the een of ane vthir, the handis of the thrid, the  
 hayr of the feyrd, the armis, the myddil, ande the  
 feit of the fyift; of this sort he formit the patrone  
 of the ymage of iuno, efftir the proportione of diuerse  
 25 of the membris of thir foirsaid fife 3ong ladeis,  
 be cause he culd nocht get al his patrone in ane Fol. 10 b.  
 special lady. for sche that vas pleysand of hyr face,  
 vas nocht pleysand of hyr hayr, ande sche that hed  
 plesand handis, hed nocht pleysand een, ande sche  
 30 that hed ane veil proportionet body, hed euil pro-  
 portionet feit; ande to conclude, he culd nocht get  
 ane lady in special that vas sufficient to be his

patrone, nor 3it that culd be comparit til gladius  
 delphicus, quhilk vas ane instrument that seruit til  
 mony officis. be this exempil ve maye considir  
 that nature hes nocht dotit ane person to be quali-  
 feit to excerse al sortis of craftis; for that cause 5  
 aristotil sais that al sortis of craftis suld concur to  
 gyddir, ande ilkane til help vthirs, as nature prouidit  
 fyrst in the begynnyng. thir prolix vordis, befor  
 rehersit, ar ane preparatiue contrar the detracti-  
 one of inuyful clerkis that ar mair expert in latyne tong 10  
 nor i am, quhilkis vil nocht set furtht ane gude verk  
 tyl induce the pepil to vertu, nor 3it vil correct my  
 ignorant error; bot rather thai ar mair prompt to  
 repreif ane smal ignorant falt nor to commende  
 ane grit verteous act: bot 3it no man suld decist 15  
 fra ane gude purpose, quhou beit that detracti-  
 one be armit vitht inuy reddy to suppedit & tyl impung  
 ane verteous verk; for quhat euyr he be that in-  
 tendis to compile ane verk to content euerye man,  
 he suld fyrst drynk furtht the ocean see. Ande 20  
 quhou beit that ther var na detrakkers tyll accuse  
 or to repreif my verkis, 3it nochtheles i suld nocht  
 be ouer temerair to set furtht ane verk that surpassis  
 my ingyne; for ane hen that seikis hyr meyt in  
 the mydding may scraipe sa lang amang the fyltht, 25  
 quhil sche scraip furtht sum ald knyfe that hes been  
 tynt, the quhilk knyfe cuttis hyr throt eftiruart, as  
 i sall apply ane exempil conformand to this samyn  
 purpose, as eftir follouis.

Fol. 11 c.

Annibal, that vailzeant cartagien, beand venquest 30  
 be nobil scipion, past for refuge tyl anthiocus,  
 kyng of sirrie, quha vas at that tyme ane vailzeant



prince: he resautt annibal in his realme, ande in  
his protectione, ande did hym grit honour ande  
reuerens. ane prince can nocht schau hym mair  
nobil nor mair verteouse as quhen he resautt in his  
5 fauoir ane desolat prince, distitute of remeide ande  
disparit of consolatione, quhilk hes bene violently  
affligit be aduerse fortune. thir tua princis vsit oft  
to visye the feildis to tak ther recreatione, ande to Fol. 11 b  
pas til hounting ande til vthir gammis, conuenient  
10 for ther nobilite. at sum tyme thai vald pas to the  
sculis, to heir the lecture of ane philosophour callit  
phormion, quha remanit in the toune of ephisye,  
ande techit natural ande moral philosophie to the  
3ong men of the cuntre. on ane day, thir tua  
15 princis be chance entrit in the achademya, to heir  
ane lesson of philosophie techit be the said phor-  
mion, philosophour. he persauand thir tua princis  
entir in his scule, he changit the mater of that  
present lecture, ande, but prouisione, he began to  
20 teche the ordour of the veyris, declarand quhou  
that captans suld ordour battellis contrar ther ene-  
meis. this philosophour techit sa profoundly the  
maneir of the ordoryng of battellis in presens of  
thir tua princis, that thai that herd hym neuyr of  
25 befor meruellit nocht alanerly of his quyk ingyne,  
bot as veil thai that herde hym daly var in grit  
admiratione. it is the nature of ane man that hes  
ane quyk spreit ande ane ripe ingyne, that euerye  
purpos ande questione is familiar tyl hym. kyng  
30 anthiocus tuke grit gloir be cause he hed sic ane  
prudent philosophour in his cuntre: quhar for he Fol. 12 a.  
inquirit annibal quhat iugement he hed of his

philosophour phormion. Annibal ansuert vitht as  
 hardy curage as quhen he venqueist the romans at  
 the battel of cannes, for ane vailzeant prince tynis  
 nocht his curage, quhou beit that aduerse fortune  
 resist his felicity, bot rather hes gude hope that 5  
 dame fortune vil mittigat hyr auen crualte. this  
 was the ansuer of annibal tyl anthiocus, in the  
 presens of phormion: 'Nobil prince anthiocus, i hef  
 seen mony ald men tyne ther vyt, bot i sau neuyr  
 sa grite ane fule amang them al as is thy philos- 10  
 ophour phormion, for he maye be callit the mirrour  
 of folye. ther can nocht be ane mair folye as  
 quhen ane ydiot, distitute of knaulage, presumis to  
 teche or to leyrne ane man that hes baytht specu-  
 latione ande experiens. i pray the to tel me (kyng 15  
 anthiocus) quhat hart can thole, or quhat tong can  
 be stil, quhen thai see, or heris tel, of the pre-  
 sumptuous consait of thy vane philosophour, quhilk  
 hes been neurest al his dais in ane solitar acha-  
 demya of greice, ande 3it he dar be sa bold to 20  
 present hym befor prince annibal, to disput ande  
 tyl indoctryne the maneir of the veyris ande of the  
 batellis, as he var prince of affrica, or captan of  
 rome: for verite he hes ane smal iugement of sic  
 maters, or ellis he estemeis vs to be litil expere- 25  
 mentit in the veyris. be his vane consaitis that  
 he hes studeit on beukis, he beleuis to leyrne anni-  
 bal the prettik of the veyris, ande the conquest-  
 ingis of realmis. O kyng anthiocus, al the goddis  
 wait quhat defferens is betuix philosophie techit in 30  
 sculis ande betuix the stait of captans in the ordor-  
 ing of batellis on the feildis; ande quhat defferens

is to vrit vitht ane pen & the vsing of ane speyr  
 vailzeantly in battel; ande quhat defferens is ther  
 betuix mony beukis ande ane captan heffand his  
 enemye befor his ee. Ther is diuerse men that  
 5 can blason the veyris in the tauerne, or at the fyir  
 syde, amang the vulgar ignorant pepil; bot i fynd  
 nocht mony that dar haszarde ther lyue contrar  
 ther enemeis. O anthiocus, thy philosophour phor-  
 mion sau neuyr the iunyng of ane battel, vitht cruel  
 10 escharmouschis in the ryding of forrais: he sau  
 neuyr the array of men of veyr brokyn, ande tua  
 armeis myxt amang vthirs, fechtand be fellone forse,  
 quhar the defluxione of blude hed payntit ande cul-  
 lourt all the feildis: he herd neuyr the dolorus trom-  
 15 pet sounde befor the iunyng of ane battel, nor 3it he  
 harde it neuyr sound to gar the men of veyr retere  
 fra ane dangeir: he persauit neuyr the trason of  
 ane party, nor the couuardeis of ane vthir party:  
 he sau neuyr the litil nummir of them that fechtis,  
 20 nor the grite nummir of them that fleis for dreddour.  
 O anthiocus, thy philosophour suld teche the thyng  
 that he hes studeit at the sculis, & the thing that  
 he hees seen vitht his een, to them that vas neuyr  
 at the sculis, ande to them that vas neuyr pretykkit  
 25 in the veyris, rather nor til vs that hes been ex-  
 perimentit in the veyris al oure dais. the prettik  
 of the veyris is mair facil to be leyrnit on the feildis  
 of affrica nor in the sculis of greice. Thou vait,  
 kyng anthiocus, that this sex ande thretty 3eiris i  
 30 hef beene excersit in the veyris, baytht in ytalie  
 ande in spang3e, quhar that fortune hes schauen  
 hyr rycht aduerse contrar me, as is hyr vse to do

Fol. 13 a.

to them that vndirtakkis difficil entrepricis, as thou  
 may see be experiens; for or i hed ane beyrde, i  
 vas seruit lyik ane captan, ande nou, quhen my  
 Fol. 13 b. beyrd is be cum quhyt, i am be cum ane seruand.  
 i sueir to the (kyng anthiocus) be the gode mars, 5  
 that gyf ony persone vald speir at me the maneir  
 of the gouernyng of ane battel, i vait nocht quhat  
 ansuere to mak, be raison that battellis consistis  
 vndir the gouernance of fortune, ande nocht in the  
 ingyne of men, nor in the multiplie of pepil. all 10  
 veyris ar begun be princis on ane iust titil, ande  
 syne procedis be visdome; bot the ende of the veyris  
 consistis in the chance of fortune. Ther for, it is  
 grit folye to thy philosophour til vndirtak to leyrn  
 the ordiring of battellis vitht in his solitair acha- 15  
 demya: it var mair necessair ande honest for hym  
 to vse his auen professione ande faculte nor to mel  
 vitht ony faculte that passis his knaulage.' annibal  
 said mony vthir gude purposis tyl anthiocus, anent  
 this samyn purpose, as plutarque rehersis in his 20  
 apothigmatis.

This exempil tendis, that al prudent men hes mair  
 occasione to condamp & repreif this raggit naykyt  
 tracteit nor annibal hed occasione to repreif the  
 philosophour phormion; for my dul rude brane suld 25  
 nocht hef been sa temerair as to vndirtak to cor-  
 Fol. 14 a. rect the imperfectione of ane comont veil, be cause  
 the maist part of my knaulage is the smallest part of  
 my ignorance: zit nochtheles i hope that vyise men  
 vil reput my ignorance for ane mortifeit prudens, be 30  
 rason of my gude intentione that procedis fra ane  
 affectiue ardant fauoir that i hef euyr borne touart

this affligit realme quhilk is my natiue cuntre. Nou  
 heir i exort al philosophouris, historiographours, &  
 oratours of our scottis natione to support & til  
 excuse my barbir agrest termis; for i thocht it nocht  
 5 necessair til hef fardit ande lardit this tracteit vitht  
 exquisite termis, quhilkis ar nocht daly vsit, bot  
 rather i hef vsit domestic scottis langage, maist intel-  
 ligibil for the vlgare pepil. ther hes bene diuerse  
 translatours ande compilaris in ald tymys, that tuke  
 10 grite pleseir to contrafait ther vlgare langage, mixand  
 ther purposis vitht oncoutht exquisite termis, dreuyn,  
 or rather, to say mair formaly, reuyn fra lating,  
 ande sum of them tuke pleiseir to gar ane vord of ther  
 purpose to be ful of sillabis half ane myle of lyntht,  
 15 as ther was ane callit hermes, quhilk pat in his verkis  
 thir lang tailit vordis, *conturbabuntur, constantinopoli-*  
*tani, innumerabilibus, solitudinibus.* ther vas ane vthir  
 that vrit in his verkis *gaudet honorificabilitudinitatibus.*  
 al sic termis procedis of fantastiknes ande glorius  
 20 consaitis. i hef red in ane beuk of ane preceptor  
 that said til his discipulis, *loquere verbis presentibus,*  
*& vtere moribus antiquis:* that is to saye, thou sal  
 speik comont langage, ande thou sal lyue eftir the  
 verteous maneirs of antiant men. 3it nochtheles ther  
 25 is mony vordis of antiquite that i hef rehersit in this  
 tracteit, the quhilkis culd nocht be translatit in  
 oure scottis langage, as auguris, auspices, ides, ques-  
 teours, senaturus, censours, pretours, tribuns, ande  
 mony vthir romane dictions: ther for gyf sic vordis  
 30 suld be disusit or detekkit, than the phrasis of the  
 antiquite vald be confundit ande adnullit: ther for  
 it is necessair at sum tyme til myxt oure langage vitht

Fol. 14 b.

part of termis dreuyn fra lateen, be rason that oure  
 scottis tong is nocht sa copens as is the lateen tong,  
 ande alse ther is diuerse purposis & propositions that  
 occurris in the lating tong that can *nocht* be translatit  
 deuly in oure scottis langage: ther for he that is 5  
 expert in latyn tong suld nocht put reproche to the  
 compilation, quhou beit that he fynd *sum* purposis  
 translatit *in* scottis that accords nocht vitht the lateen  
 regester: as ve hef exampil of this propositione,  
*homo est animal*. for this terme *homo* signifieis baytht 10  
 man ande voman, bot ther is nocht ane scottis  
 terme that signifieis baytht man ande voman; ande  
*animal* signifieis al thyng that hes lyue ande is  
 sensibil, bot ther is nocht ane scottis terme that  
 signifieis al quyk sensibil thyng: ther for this pro- 15  
 positione, *mulier est homo*, is treu, ande 3it ve suld  
 nocht saye that ane voman is ane man; Ande sic-  
 lyik this propositione, *homo est animal*, is treu, ande  
 3it ve suld nocht say that ane man is ane beyst. of  
 this sort ther is baytht termis ande propositions in 20  
 lateen tong, the quhilk vil be difficil to translait them.  
 i hef rehersit thir vordis, in hope to eschaupt the  
 detractioun of inuyful gramariaris, quhilkis ar mair  
 prompt to reprehende ane smal falt nor tha ar to  
 commend ane verteouse act. Nou for conclusioun of 25  
 this prolog, i exort the, gude redar, to correct me  
 familiarly, ande be cherite, Ande til interpret my  
 intencion fauorablye, for doutles the motioun of the  
 compilation of this tracteit procedis mair of the  
 compassion that i hef of the public necessite nor 30  
 it dois of presumptione or vane gloir. thy cheretabil  
 correctioun maye be ane prouocatioun to gar me

Fol. 15 a.

Fol. 15 b.

studye mair attentiuelye in the nyxt verkis that i  
intend to set furtht, the quhilk i beleif in gode sal be  
verray necessair tyl al them that desiris to lyue  
verteouslye indurand the schort tyme of this oure  
5 fragil peregrinatione, & sa fayr veil.

(b) FROM ANE MONOLOGUE OF THE ACTOR.

THE solist ande attentiuie laubirs that i tuke to vrit  
thir passagis befor rehersit, gart al my body be  
cum imbecille ande verye, ande my spreit be cum  
sopit in sadnes, throucht the lang conteneuatioun  
10 of studie, quhilk did fatigat my rason, ande gart al  
my membris be cum impotent. than, til eschaip the  
euyll accidentis that succedis fra the onnatural dais  
sleip, as caterris, hede verkis, ande indegestion, i  
thocht it necessair til excerse me vitht sum actyue  
15 recreatione, to hald my spretis valkand fra dulnes.  
than, to exsecute this purpose, i past to the greene  
hoilsum feildis, situat maist comodiusly fra distempnit  
ayr ande corruppit infectione, to resaue the suet  
fragrant smel of tendir gyrssis ande of hoilsum balmy  
20 flouris maist odoreferant. besyde the fut of ane lital  
montane there ran ane fresche reueir as cleir as  
berial, quhar i beheld the pretty fische vuntounly  
stertland vitht there rede vermeil fynnis, ande there  
skalis lyik the brycht siluyr. on the tothir syde of  
25 that reueir there vas ane grene banc ful of rammel  
grene treis, quhar there vas mony smal birdis hoppand  
fra busk to tuist, singand melodius reportis of natural  
music in accordis of mesure of diapason prolations,

tripla ande dyatesseron. that hauynly ermonyie aperit  
 to be artificial music. in this glaidful recreatione i  
 conteneuit quhil phebus vas descendit vndir the vest  
 northt vest oblique oriszone, quhilk vas entrit that  
 samyn daye in the xxv. degre of the sing of gemini, 5  
 distant fiae degreis fra oure symmyr solstice, callit  
 the borial tropic of cancer, the quhilk, be astrolog  
 supputatione, accordis vitht the sext daye of iune.  
 there eftir i entrit in ane grene forrest, to contempil  
 the tendir 3ong frutes of grene treis, be cause the 10  
 borial blastis of the thre borouing dais of marche hed  
 chaissit the fragrant flureise of euyrie frute tree far  
 athourt the feildis. of this sort i did spaceir vp ande  
 doune but sleipe, the maist part of the myrk nycht.  
 instantly there eftir i persauit the messengeiris of the 15  
 rede aurora, quhilkis throucht the mychtis of titan  
 hed persit the crepusculyne lyne matutine of the  
 northt northt est orizone, quhilk vas occasione that  
 the sternis & planetis, the dominatours of the nycht,  
 absentit them, ande durst nocht be sene in oure 20  
 hemispere, for dreddour of his auful goldin face.  
 Ande als fayr dyana, the lantern of the nycht, be cam  
 dym ande pail, quhen titan hed extinct the lycht of  
 hyr lamp on the cleir daye. for fra tyme that his  
 lustrant beymis var eleuat iiii. degres abufe oure 25  
 oblique oriszone, euyry planeit of oure hemespeir be  
 cam obscure, ande als al corruptit humiditeis ande  
 caliginus fumis & infekkit vapours, that hed bene  
 generit in the sycond regione of the ayr quhen titan  
 vas visiand antepodos, thai consumit for sorrou quhen 30  
 thai sau ane sycht of his goldin scheaip. the grene  
 feildis, for grite drouht, drank vp the drops of the



fresche deu, quhilk of befor hed maid dikis & dailis Fol. 31 a.  
verray donc. there eftir i herd the rumour of ram-  
masche foulis ande of beystis that maid grite beir,  
quhilk past besyde burnis & boggis on grene bankis  
5 to seik ther sustentatione. there brutal sound did  
redond to the hie skyis, quhil the depe hou cauernis  
of cleuchis & rotche craggis ansuert vitht ane hie not,  
of that samyn sound as thay beystis hed blauen. it  
aperit be presumyng & presuposing that blaberand  
10 eccho hed beene hid in ane hou hole, cryand hyr half  
ansueir, quhen narcissus rycht sorye socht for his  
saruandis, quhen he vas in ane forrest, far fra ony  
folkis, & there eftir for loue of eccho he drounit in  
ane drau vel.

[The author, after describing the sounds of the birds, draws down to the shore and sees a fight at sea. The smoke of the battle compels him to retire.]

15 Quhar for i rais and returnit to the fresche feildis Fol. 34 a.  
that i *cam* fra, quhar i beheld mony hudit hirdis  
blauuand ther buc hornis and ther corne pipis, cal-  
land and conuoyand mony fat floe to be fed on  
the feildis. than the scheiphirdis pat there scheip  
20 on bankis and brais and on dry hillis, to get ther  
pastour. than i beheld the scheiphirdis vyuis and  
ther childir that brocht there mornyng brakfast to  
the scheiphirdis. than the scheiphirdis vyuis cuttit  
raschis and seggis, and gadrit mony fragrant grene  
25 meduart, vitht the quhilkis tha couurit the end of  
ane leye rig, & syne sat doune al to gyddir to tak  
there refectione, quhar thai maid grit cheir of euyrie Fol. 34 b.  
sort of mylk, baytht of ky mylk & zoue mylk, sueit  
mylk and sour mylk, curdis and quhaye, sourkittis,

fresche buttir ande salt buttir, reyme, flot quhaye,  
 grene cheis, kyrn mylk. euyrie scheiphird hed ane  
 horne spune in the lug of there bonet. thai hed  
 na breyd bot ry caikis and fustean skonnis maid of  
 flour. than, eftir there disiune, tha began to talk 5  
 of grit myrrynes that vas rycht plesand to be hard.  
 in the fyrst, the prencipal scheiphirde maid ane ori-  
 sone tyl al the laif of his conpangzons, as eftir follouis.

‘O 3e my frendis that ar scheiphirdis, ve hef grit  
 cause to gyf thankis to god for the hie stait and 10  
 dignite that he hes promouit vs to posses, the quhilk  
 stait prefferis al vthir faculte of this varld, baytht  
 in honour and in profite. for sen the varld vas  
 creat, scheiphirdis prefferit al vthir staitis. quhar  
 for the maist anciant nobilis that hes bene in ald 15  
 tymis, tha detestit vrbaneite, and desirit to lyue in  
 villagis and landuart tounis to be scheiphirdis, or  
 to laubir rustic ocupation on the hoilsum feildis,  
 as diuerse historigraphours hes maid mentione. for  
 in ald tymis pastoral and rustical ocupatione vas of 20  
 ane excellent reputatione, for in thai dais quhen the  
 goldin varld rang, kyngis and princis tuke mair delyt  
 on the feildis and forrestis to keip bestialite and to  
 manure corne landis nor thai did to remane in pre-  
 toral palecis or in tryumphand citeis.’ . . . 25

Quhen the scheiphird hed endit his prolixit orison  
 to the laif of the scheiphirdis, i meruellit nocht litil  
 quhen i herd ane rustic pastour of bestialite, distitut  
 of vrbaneite, and of speculatione of natural philosophe,  
 indoctryne his nychtbours as he hed studeit ptho- 30  
 lome, auerois, aristotel, galien, ypocrites, or Cicero,  
 quhilk var expert practicians in methamatic art.

Than the scheiphirdis vyf said: 'my veil belouit his-  
 band, i pray the to decist fra that tideus melancolic  
 orison, quhilk surpassis thy ingyne, be rason that  
 it is nocht thy facultee to disput in ane profund  
 5 mater, the quhilk thy capacite can nocht compre-  
 hend. ther for, i thynk it best that ve recreat our  
 selfis vyttht ioyus comonyng, quhil on to the tyme  
 that ve return to the scheip fald vyttht our flokkis.  
 And to begyn sic recreatione i thynk it best that  
 10 euyrie ane of vs tel ane gude tayl or fabil, to pas  
 the tyme quhil euyrn.' Al the scheiphirdis, ther vyuis  
 and saruandis var glaid of this propositione. than  
 the eldest scheiphird began, and al the laif fol-  
 lout, ane be ane in ther auen place. it vil be  
 15 ouer prolix and no les tideus to rehearse them agane  
 vord be vord. bot i sal rehearse sum of ther namys  
 that i herd. sum vas in prose, & sum vas in verse:  
 sum var storeis, and sum var flet taylis. Thir var  
 the namis of them as eftir follouis. the taylis of  
 20 cantirberrie, Robert le dyabil duc of Normandie, the  
 tayl of the volfe of the varldis end, Ferrand erl of  
 Flandris that mareit the devyl, the taiyl of the reyde  
 eyttyn vittht the thre heydis, the tail quhou perseus  
 sauit andromada fra the cruel monstir, the prophysie  
 25 of merlyne, the tayl of the giantis that eit quyk men,  
 on fut by fortht as i culd found, vallace, the bruce,  
 ypomedon, the tail of the thre futtit dog of norrouay,  
 the tayl quhou Hercules sleu the serpent hidra that  
 hed vij heydis, the tail quhou the kyng of est mure  
 30 land mareit the kyngis dochtir of vest mure land,  
 Skail gellenderson the kyngis sone of skellye, the tayl  
 of the four sonnis of aymon, the tail of the brig of

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mantribil, the tail of syr euan, arthours knycht, rauf  
 coilgear, the seige of millan, gauen and gollogras,  
 lancelet du lac, Arthour knycht he raid on nycht vith  
 gyltin spur and candil lycht, the tail of floremond of  
 albanye that sleu the dragon be the see, the tail of 5  
 syr valtir the bald leslye, the tail of the pure tynt,  
 claryades and maliades, Arthour of litil bertangze,  
 robene hude and litil ihone, the meruellis of man-  
 diueil, the tayl of the 3ong tamlene, and of the bald  
 braband, the ryng of the roy Robert, syr egeir and 10  
 syr gryme, beuis of southamtoun, the goldin targe,  
 the paleis of honour, the tayl quhou acteon vas trans-  
 formit in ane hart and syne slane be his auen doggis,  
 the tayl of Pirramus and tesbe, the tail of the amours  
 of leander and hero, the tail quhou Iupiter transformit 15  
 his deir loue yo in ane cou, the tail quhou that iason  
 van the goldin fleice, Opheus kyng of portingal,  
 the tayl of the goldin appil, the tail of the thre  
 veird systirs, the tayl quhou that dedalus maid the  
 laborynth to keip the monstir minotaurus, the tail 20  
 quhou kyng midas gat tua asse luggis on his hede  
 be cause of his auereis.

Quhen thir scheiphyrdis hed tald al thyr pley-  
 sand storeis, than thay and ther vyuis began to sing  
 sueit melodius sangis of natural music of the anti- 25  
 quite.

[Here follows a list of the songs.]

Fol. 49 (30)  
 a.

Thir scheiphirdis ande there vyuis sang mony  
 vthir melodius sangis, the quhilkis i hef nocht in  
 memorie. than, eftir this sueit celest armonye, tha  
 began to dance in ane ring. euyrie ald scheiphyrd 30  
 led his vyfe be the hand, and euyrie 3ong scheip-

hird led hyr quhome he luffit best. Ther vas viij  
 scheiphyrdis, and ilk ane of them hed ane syndry  
 instrament to play to the laif. the fyrst hed ane  
 drone bag pipe, the nyxt hed ane pipe maid of ane  
 5 bleddir and of ane reid, the thrid playit on ane  
 trump, the feyrd on ane corne pipe, the fyft playit  
 on ane pipe maid of ane gait horne, the sext playt  
 on ane recordar, the seuint plait on ane fiddil, and  
 the last plait on ane quhissil. kyng amphion that  
 10 playit sa sueit on his harpe quhen he kepit his  
 scheip, nor 3it appollo the god of sapiens, that kepit  
 kyng admetus scheip vitht his sueit menstralye, none  
 of thir tua playit mayr cureouslye nor did thir viij  
 scheiphyrdis befor rehersit; nor 3it al the scheip-  
 15 hirdis that virgil makkis mention in his bucolikis,  
 thai culd nocht be comparit to thir foir said scheip-  
 hyrdis; nor orpheus that playit sa sueit quhen he  
 socht his vyf in hel, his playing prefferit nocht thir  
 foir said scheiphirdis; nor 3it the scheiphyrd pan,  
 20 that playt to the goddis on his bag pype, nor mer-  
 curius that playit on ane sey reid, none of them  
 culd preffer thir foirsaid scheiphirdis. i beheld neuyr  
 ane mair dilectabil recreatione. for fyrst thai began  
 vitht tua bekkis and vitht a kysse. euripides, iuuenal,  
 25 perseus, horasse, nor nane of the satiric poiettis,  
 quhilkis mouit ther bodeis as thai hed bene dan-  
 sand quhen thai pronuncit ther tragiedeis, none of  
 them kepit moir geomatrial mesure nor thir scheip-  
 hyrdis did in ther dansing. Nor ludius, that vas the  
 30 fyrst dansar of rome, culd nocht hef bene comparit  
 to thir scheiphirdis. it vas ane celest recreation to  
 behald ther lycht lopene, galmonding, stendling

Fol. 49 (30)  
b.

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bakuart & forduart, dansand base dansis, pauuans,  
galzardis, turdions, braulis, and branglis, buffons,  
vitht mony vthir lycht dancis, the quhilk ar ouer  
prolix to be rehersit. . . .

Fol. 50 (31) [The author adds, '3it nochtheles i sal rehers sa mony as my ingyne  
a. can put in memorie,' and proceeds to name them.]

Than, quhen this dansing vas dune, tha departit 5  
and past to call there scheip to ther scheip cottis.  
thai bleu vp there bagpipis. than the bel veddir  
for blythtnes bleyttit rycht fast, and the rammis  
raschit there heydis to gyddir. than the laif of  
ther fat flokkis follouit on the fellis, baytht 3ouis 10  
and lammis, kebbis and dailis, gylmyrs and dil-  
mondis, and mony herueist hog. than i departit  
fra that companye, and i entrit in ane onmauen  
medou, the quhilk abundit vitht al sortis of hoilsum  
flouris, gyrsis, and eirbis maist conuenient for medy- 15  
cyn. . . .

Fol. 51 (32) Al this be me veil contemplit, ande beand con-  
a. tentit of that pleysand nychtis recreatione, i maid  
me reddy to retorne to the toun that i cam fra,  
to proceid in the compiling of my beuk. Bot 20  
morpheus, that slepye gode, assail3eit al my mem-  
bris ande oppressit my dul melancolius nature, quhilk  
gart al my spreitis vital ande animal be cum impo-  
tent & paralytic; quhar for on neid forse i vas con-  
stren3eit to be his sodiour. than in ane takyn of 25  
obediens, i maid hym reuerens on my rycht syde  
on the cald eird, ande i maid ane cod of ane gray  
stane. than i purposit to preue ane prettic. i closit  
my een to see gyf i culd leuk throucht my ee liddis;

bot my experiens vas sune expirit. for tua houris  
lang, baytht my eene greu as fast to gyddir as thai  
hed bene gleuit vitht glar or vitht gleu. i beand in  
this sad solitar sounes sopit in sleipe, ane haui melan-  
5 colius dreyme perturbit the foure quartaris of my  
dullit brane, the quhilk dreyme i sal reherse in this  
gros dyit, as neir the verite as my remembrance  
can declair to my rude ingyne.

## XXIII.

## REGISTER OF THE PRIVY COUNCIL

(1546, 1552).

[The following passages are taken from the original *Register of the Privy Council*, preserved in H.M. General Register House, Edinburgh. The first, *anno* 1546, deals with the assault on the Castle of St Andrews; the second, *anno* 1552, with the Council's enactments regarding the price of wines. Later specimens, from the years 1567 and 1618, are given in this volume, to illustrate the gradual growth of English influence in official Scots.]

## (a) TERMS WITH THE CASTLE OF ST ANDREWS.

Fol. 54 b.

THE quhilk day, anentis þe mater proponit be my  
 lord chancellar in *presens* of þe quenis grace  
 and þe haill counsale, schawand in effect þat my lord  
 gouvernour and baronis of þe realme hes lyne þis  
 langtyme at þe assege of þe castell of sanctandrois, 5  
 quhilkis hes bene varay costlie to him And þe haile  
 realme, and is unhable to be gottin bot be hungir,  
 quhilk will nocht be haistelie done; and þe king of  
 Ingland preparis all his powar to cum vpoun þis  
 realme haistelie, and, as it may be leifit, ane pairt 10  
 pairof to cum in fiff and to þe said houß of  
 sanctandrois, and to get it fra þe personis þat haldis  
 þe samyn, considerand þa ar fforfaltit and our [sou-  
 crane ladyis rebellis and . . .] gudis, and hes bot pair  
 lyffis to saiff, quhilk þai can nocht saiff[ie] do bot be 15  
 halding of þe said castell, and dowtis nocht bot to be  
 vitt[alit] be Ingland; nocht þe les þe saidis personis  
 desyris to be gude scottis men, and leif at þe faith

Fol. 55 a.



and pece of our souerane Lady, Sertane puntis and  
articlis being grantit to þame be my lord gouernour  
and counsale; and for þe fulfilling of þa þingis, giff þa  
be grantit, desyris for þair securite þat all þingis salbe  
5 fulfillit to þaim, to remane *with* þe castell of sanct-  
androis and *with* my lord gouernouris sone, and sall  
defend þe samyn aganis Ingland; And, for securite  
of þair parte, sall giff plegis sik as þai may geiff, *with*  
souerteis vnder grete sovmes; and, sen þis concernis  
10 þe commoun weill of þe realme hielie, that þa wald  
auiß, counsale, and deliuer quhat salbe done in þe  
premiss, quhat is best appeirand to be done for þe  
commone weile of þe realme: The mater being  
referit to þe lordis of counsale, þa haiff deliuerit and  
15 concludit þat for mony causß and in speciale to  
eschew þat þe Inglismen get na interes in the said  
castell, and þe samin and my lord gouernouris sone  
nocht to be deliuerit in þe Inglismennis handis; and  
als, considering þat þe said castell is nocht wynnable  
20 bot be famyne, That it is best for þe commone weile  
þat my lord gouernour appunct *with* þe personis being  
in þe said castell in þe best way þat can be diuisit,  
and þai to remane *with* þe samin quhill al be fulfillit  
for my lord gouernouris parte, and to gif plegis and  
25 souerteis for þe keeping of þair parte, as in þe appunct-  
ment to be maid þairupoun salbe at mair lenth  
contentit.

(b) THE PRICE OF WINES.

THE quhilk day, fforsamekle as þe quenis grace, my lord gouernour, & lordis of secreit counsale being  
30 rememberit of þe monyfald & diuerß vþeris actis & Fol. 53 a.

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statutis maid in generall counsale & v<sup>per</sup>wais for  
 suppressing of derth in þis realme of wynis, lik as in  
 þe actis & statutis maid þairupoun is at mair lenth  
 contenit, and specialie þe last act of parliament maid  
 at Edinburch þe first day of Februar, þe 3eir of god 5  
 j<sup>m</sup>v<sup>e</sup>lj 3eris; Nochtwithstanding þe quhilkis, & greit  
 multiply of wynis daylie cumand in þis realme at þe  
 eist & west seyis, þe prices þairof encresß and deokayis  
 nocht, bot þe derth remanis; And, to put ordour now  
 in dew tyme þairto, the quenis grace, my lord gou- 10  
 ernour, and lordis of secreit counsale vnderstandand  
 þat þe wynis þis instant 3eir, as apperis, ar multiplyt  
 in France, and þairby may be sauld vpoun competent  
 & reasonabill prices, with gud & sufficient proffeit had  
 alsweill to þe byaris as sellaris, nochtþeles þair is 15  
 diuerß and sindry our souerane ladyis liegis þat byis  
 þe saidis wynis in greit, & forstallis þe samin in prive  
 maner, and kepis þe saidis wynis to ane derth,  
 in contrair þe tenour of þe act of parliament maid  
 þairupoun, incurrand þairthrow þe panis contenit in þe 20  
 samyn: Thairfor þe quenis grace, my lord gouernour,  
 & lordis forsaidis ordanis letteris to be direct to  
 officiaris of þe quenis, schireffis in þat pairt, chargeing  
 þaim to pas to þe mercat croces of all borrowis of þis  
 realm and v<sup>per</sup>is places neidfull, and þair be oppin 25  
 proclamatioun command and charge all & sundry our  
 souerane ladys liegis, þat nane of þaim tak vpoun  
 hand to by ony wynis þat is cumin, or happynnis to  
 cum, in þe hevynnis or portis of þis realme at þe eist  
 and northland seyis fra þis day furth, of ony derrer 30  
 price nor xvij ði þe tovn of bourdeoux wyne, and xiiij  
 ði þe tovn of rochell wyne; and þat nane of þame sell

þe samyn of ony derrer price nor viij d þe pynt of  
bourdeaux wyne, & vj d the pynt of Rochell wyne;  
and þat na wynis þat is to cum nor is cumin in at þe Fol. 53 b.  
west seyis, portis, & hevynnis þairof be bocht of ony  
5 derrer price nor xv fi þe tovn of bourdeaux wyne, and  
þe tovn of rochell wyne for xiiij fi; and þe samyn to  
be sauld in pynt & quart in maner foirsaid, vnder þe  
pane of eschaeting of all þe saidis wynis þat þai  
salhappin to by, to gidder with þe rest of all þair  
10 gudis movabill, for þair contemptioun; and þis act to  
extend alsweill to burcht as to landis and vpoun þe  
byaris & sellaris.

## XXIV.

## SIR DAVID LYND SAY.

[The first passage is taken from the 8vo black-letter *Dialog betuix Experience and ane Courteour* (otherwise known as the *Monarchie*), ll. 538-684, printed at "Copmanhoun" and dated 1552 (but printed at St Andrews in 1554); the second is from *The Dreame*, ll. 799-1036, also printed at the same press. Both texts are taken from the rare copies in the volume of Lyndsay's poems in the Library of the University of Edinburgh (De. 6. 35). The third is from *Ane Satyre of the Thrie Estaitis*, printed by Robert Charteris, Edinburgh, 1602. The complete works of Sir David Lyndsay have been printed and edited by the E. E. T. S. (1865-71) and by David Laing (3 vols., 1879).]

p. 22.

(a) ANE EXCLAMATIOUN TO THE REDAR, TWYCHEYNG  
THE WRYTTYNG OF VULGARE AND MATERNALL  
LANGUAGE.

GENTYL Redar, haif at me *non* dispyte,  
Thynkand that I presumptuously pretend,  
In vulgair tounge so heych mater to writ;  
Bot quhair I mys I pray 3e till amend.  
Tyll vnlernit I wald the cause wer kend  
Off our most miserabyll trauell and torment,  
And quhow, in erth, no place bene parmanent.

5

Quhowbeit that diuers deuote cunningg Clerkis  
In Latyne tounge hes wryttin syndrie bukis,  
Our vnlernit knawis lytill of thare werkis,  
More than thay do the rauyng of the Rukis.  
Quharefore to Colzearis, Cairtaris, & to Cukis,  
To Iok and Thome, my Ryme sall be diractit,  
With cunningg men quhowbeit it wylbe lactit.

10

Thocht euery Commoun may nocht be one Clerk,  
Nor hes no Leid except thare tounge maternall,  
Quhy suld of god the maruellous heuinly werk  
Be hid frome thame? I thynk it nocht fraternall.

- 5 The father of heuin, quhilk wes & is Eternall,  
To Moyses gaif the Law on mont Senay  
Nocht in to Greik nor Latyne, I heir say.

- He wrait the Law in Tablis hard of stone,  
In thare awin vulgare language of Hebrew,  
10 That all the bairnis of Israell, euery one,  
Mycht know the law, and so the sam ensew.  
Had he done wryt in Latyne or in Grew,  
It had to thame bene bot ane sawrles Iest:  
3e may weill wytt God wrocht all for the best.

p. 23.

- 15 Arristotyll nor Plato, I heir sane,  
Wrait nocht thare hie Philosophie naturall  
In Duche, nor Dence, nor tounge Italiane,  
Bot in thre most ornate tounge maternall,  
Quhose fame and name doith ryng perpetuall.  
20 Famous Virgill, the Prince of Poetrie,  
Nor Cicero, the flour of Oratrie,

- Wrait nocht in Caldye language, nor in Grew,  
Nor 3it in to the language Sarazene,  
Nor in the naturall language of Hebrew,  
25 Bot in the Romane tounge, as may be sene,  
Quhilk wes thair proper language, as I wene.  
Quhen Romanis rang Dominatoris in deid,  
The Ornat Latyne wes thare propir leid.

In the mene tyme, quhen that thir bauld Romance  
 Ouer all the world had the Dominioun,  
 Maid Latyne Scolis, thare glore for tyll auance,  
 That thare language mycht be ouer all commoun,  
 To that intent, be my Opinioun, 5  
 Traistying that thare Impyre sulde ay Indure;  
 Bot of fortune alway thay wer nocht sure.

p. 24.

Off Languagis the first Diuersytie  
 Wes maid be Goddis Maledictioun.  
 Quhen Babilone wes beildit in calde, 10  
 Those beildaris gat none vther affliction:  
 Affore the tyme of that punyssioun  
 Wes bot one tounge, quhilk Adam spak hym self,  
 Quhare now of toungis thare bene thre score and  
 twelf.

Nochtwithstandyng, I thynk it gret plesour, 15  
 Quhare cunnyng men hes languagis anew,  
 That in thare youth, be deligent laubour,  
 Hes leirnit Latyne, Greik, and ald Hebrew.  
 That I am nocht of that sorte sore I rew:  
 Quharefore I wald all bukis necessare 20  
 For our faith wer in tyll our tounge vulgare.

Christ, efter his glorious Ascentioun,  
 Tyll his Disciplis send the holy Spreit  
 In toungis of fyre, to that intentioun,  
 Thay, beand of all languagis repleit, 25  
 Throuch all the world, with wordis fair and sweet,  
 Tyll euery man the faith thay suld furth schaw  
 In thare awin leid, delyuerand thame the Law.

Tharefore I thynk one gret dirisioun  
To heir thir Nunnis & Systeris nycht and day  
Syngand and sayand psalmes and orisoun,  
Nocht vnderstandyng quhat thay syng nor say,  
5 Bot lyke one stirlyng or ane Papingay,  
Quhilk leirnit ar to speik be lang vsage:  
Thame I compair to byrdis in ane cage.

Ryght so Childreyng and Ladyis of honouris  
Prayis in Latyne—to thame ane vncuth leid—  
10 Mumland thair matynis, euinsang, & thare houris,  
Thare *Pater Noster*, *Aue*, and thare *Creid*.  
It wer als plesand to thare spreit, in deid,  
'God haue mercy on me,' for to say thus,  
As to say '*Miserere Mei, Deus.*'

p. 25.

15 Sanct Ierome in his propir toung Romane  
The Law of God he trewlie did translait  
Out of Hebrew and Greik in Latyne plane,  
Quhilk hes bene hid frome ws lang tyme, god wait,  
Onto this tyme: bot, efter myne consait,  
20 Had Sanct Ierome bene borne in tyll Argyle,  
In to Yrische toung his bukis had done compyle.

Prudent sanct Paull doith mak narratioun  
Twycheyng the diuers leid of euery land,  
Sayand thare bene more edificatioun  
25 In fyue wordis that folk doith vnderstand  
Nor to pronunce of wordis ten thousand  
In strange langage, sine wait not quhat it menis:  
I thynk sic pattryng is not worth twa prenis.

Vnlernit peple, on the holy day,  
 Solemnitlye thay heir the Euangell sounge,  
 Nocht knawying quhat the preist dois sing nor say,  
 Bot as ane Bell quhen that thay heir it rounge :  
 3it, wald the Preistis in to thare mother tounge 5  
 Pas to the Pulpitt and that doctryne declare  
 Tyll lawid pepyll, it wer more necessare.

p. 26.

I wald Prelattis and Doctouris of the Law  
 With ws lawid peple wer nocht discontent,  
 Thocht we in to our vulgare tounge did knaw 10  
 Off Christ Iesu the lyfe and Testament,  
 And quhow that we sulde keip commandiment ;  
 Bot in our language lat ws pray and reid  
 Our *Pater Noster*, *Aue*, and our *Creid*.

I wald sum Prince of gret Discretioun 15  
 In vulgare language planelye gart translait  
 The neidfull lawis of this Regioun :  
 Than wald thare nocht be half so gret debait  
 Amang ws peple of the law estait.  
 Geue euery man the veryte did knaw, 20  
 We nedit nocht to treit thir men of law.

Tyll do our nychtbour wrang we wald be war,  
 Gyf we did feir the lawis punysment :  
 Thare wald nocht be sic brawlyng at the bar,  
 Nor men of law loup to sic royall rent. 25  
 To keip the law gyf all men war content,  
 And ilk man do as he wald be done to,  
 The Iugis wald get lytill thyng ado.



The Propheit Dauid, Kyng of Israell,  
Compyld the plesand Psalmes of the Psaltair  
In his awin propir toung, as I heir tell;  
And Salamone, quhilk wes his sone and air,  
5 Did mak his buke in tyll his toung vulgare.  
Quhy suld nocht thare sayng be tyll ws schawin  
In our language? I wald the cause wer knawin.

Lat Doctoris wrytt thare curious questionis, p. 27.  
And argumentis sawin full of Sophistrye,  
10 Thare Logick, and thare heych Opinionis,  
Thare dirk Iugementis of Astronome,  
Thare Medecyne, and thare Philosophye;  
Latt Poetis schaw thare glorious Ingyne,  
As euer thay pleis, in Greik or in Latyne;

15 Bot lat ws haif the bukis necessare  
To commoun weill and our Saluatioun  
Justlye translatit in our toung Vulgare.  
And als I mak the Supplicatioun,  
O gentyll Redar, haif none Indignatioun,  
20 Thynkand I mell me with so hie matair.  
Now to my purpose fordwart wyll I fair.

FINIS.

## (b) THE DREME.

## OF THE REALME OF SCOTLAND.

p. 329.

QUHILK, efter my sempyll intandiment,  
 And as Remymbrance did to me report,  
 I sall declare the suith and verrayment,  
 As I best can, and in to termis schort.  
 Quharfor, effecteouslie I 3ow exhorte,  
 Quhowbeit my wrytting be nocht tyll avance,  
 3it, quhare I faill, excuse myne Ignorance.

5

Quhen that I had ouersene this Regioun,  
 The quhilk, of nature, is boith gude and fair,  
 I did propone ane lytill questioun,  
 Beseikand hir the same for to declare.  
 Quhat is the cause our boundis bene so bair?  
 Quod I: or quhat dois mufe our miser[i]e?  
 Or quhareof dois proceid our povertie?

10

For, throw the supporte of your hie prudence,  
 Of Scotland I persauie the properteis,  
 And als considderis, be experience,  
 Of this countre the gret commoditeis:  
 First, the haboundance of fyschis in our seis,  
 And fructuall montanis for our bestiall,  
 And for our cornis mony lusty vaill;

15

20

p. 330.

The ryche Ryueris, pleasand and proffitabyll;  
 The lustie loochis, with fysche of sindry kyndis;  
 Hountyng, halkyng, for nobyllis conuenabyll;

Forestis full of Da, Ra, Hartis, and Hyndis;  
The fresche fontanis, quhose holesum cristel stryndis  
Refreschis so the fluriste grene medis;  
So laik we no thyng that to nature nedis.

- 5 Of every mettell we haue the ryche Mynis,  
Baith Gold, Syluer, and stonis precious;  
Howbeit we want the Spyces and the Wynis,  
Or vther strange fructis delycious,  
We haue als gude, and more neidfull for ws.  
10 Meit, drynk, fyre, clathis, thar mycht be gart abound  
Quhilkis als is nocht in al the Mapamound:

- More fairer peple, nor of gretar ingyne,  
Nor of more strenth, gret dedis tyll indure.  
Quharefor, I pray 3ow that 3e wald defyne  
15 The principall cause quharefor we ar so pure;  
For I maruell gretlie, I 3ow assure,  
Considderand the peple and the ground,  
That Ryches suld nocht in this realme redound.

- ‘My Sonne,’ scho said, ‘be my discretioun,  
20 I sall mak answeir, as I vnderstand.  
I say to the, vnder confessioun,  
The falt is nocht, I dar weill tak on hand,  
Nother in to the peple nor the land.  
As for the land, it lakis na vther thing  
25 Bot laubour, and the pepyllis gouernyng.’

P. 331.

Than quharein lyis our Inprosperitie?  
Quod I, I pray 3ow hartfullie, Madame,  
3e wald declare to me the veritie;

Or quho sall beir of our barrat the blame?  
 For, be my treuth, to se I thynk gret schame  
 So plesand peple and so fair ane land,  
 And so few verteous dedis tane on hand.

Quod scho, 'I sall, efter my Iugement, 5  
 Declare sum causis, in to generall,  
 And, in to termes schorte, schaw myne intent;  
 And syne, transcend more in to speciall.  
 So, this is myne conclusioun fynall,  
 Wantyng of Iustice, polycie, and peace, 10  
 Ar cause of thir unhappynes, allace!

It is deficill Ryches tyll increas,  
 Quhare Polycie makith no residence;  
 And Policye may neuer have entres,  
 Bot quhare that Iustice dois delygence 15  
 To puneis quhare thare may be found offence.  
 Justice may nocht haue Dominatioun,  
 But quhare Peace makis habitatioun.'

Quhat is the cause, that wald I vnderstand,  
 That we sulde want Iustice and polycie 20  
 More than dois France, Italie, or Ingland?  
 Madame, quod I, schaw me the veritie;  
 Sen we haue Lawis in this countre,  
 Quhy want we lawis Exersitioun,  
 Quho suld put Iustice tyll exicutioun? 25

Quhare in dois stand our principall remeid,  
 Or quha may mak mendis of this myscheif?  
 Quod scho, 'I fynd the falt in to the heid;

For thay, in quhome dois ly our hole releif,  
I fynd thame rute and grund of all our greif;  
For, quhen the heddis ar nocht delygent,  
The membris man, on neid, be negligent.

5 So I conclude the causis principall  
Of all the trubyll of this Natioun  
Are in to Prencis in to speciall,  
The quhilkis hes the Gubernatioun,  
And of the peple Dominatioun;  
10 Quhose contynewall exersitioun  
Sulde be in Iustice Exicutioun.

For, quhen the sleuthful hird dois sloug and sleip,  
Taking no cure in kepyng of his floke,  
Quho wyll go sers amang sic heirdis scheip,  
15 May habyll fynd mony pure scabbit crok,  
And goyng wyll at large, withouttin lok;  
Than Lupis cumis, and Lowrance, in ane lyng,  
And dois, but reuth, the sely scheip dounthryng.

Bot the gude hird, walkryfe and delygent,  
20 Doith so, that all his flokis are rewlit rycht,  
To quhose quhissill all are obedient;  
And, geue the wolffis cumis, daye or nycht,  
Thame to deuore, than are thay put to flycht,  
Houndit, and slane be thair weill dantit doggis;  
25 So are thay sure, baith 3owis, lambis, & hoggis.

P. 333.

So I conclud that, throw the negligence  
Of our infatuate heidis insolent,  
Is cause of all this Realmes indigence,

Quhilkis in Iustice hes nocht bene delygent,  
 Bot to gude counsall inobedient,  
 Havand small Ee vnto the commoun weill,  
 Bot to thair singulare proffect euerilk deill.

For quhen thir Wolffis be oppressioun 5  
 The pure peple but piete doith oppres,  
 Than sulde the prencis mak punisioun,  
 And cause tha Rebauldis for to mak redres,  
 That ryches mycht be and Policey incres :  
 Bot rycht difficill is to mak remeid, 10  
 Quhen that the falt is so in to the heid.'

THE COMPLAYNT OF THE COMMOUN WEILL OF  
 SCOTLAND.

And thus as we wer talking, to and fro,  
 We saw a boustius berne cum ouir the bent,  
 But hors, on fute, als fast as he mycht go,  
 Quhose rayment wes all raggit, rewin, & rent ; 15  
 With wisage leyne, as he had fastit lent ;  
 And fordwart fast his wayis he did aduance,  
 With ane rycht melancolious countynance ;

With scrip on hip, and pyikstaff in his hand,  
 As he had purposit to passe fra hame. 20  
 Quod I, gude man, I wald faine vnderstand,  
 Geve that 3e plesit, to wyt quhat wer 3our name ?  
 Quod he, ' my Sonne, of that I think gret schame :  
 Bot, sen thow wald of my name haue ane feill,  
 Forsuith, thay call me John the commoun weill.' 25

Schir Commoun weill, quho hes 3ow so disgysit ?

Quod I : or quhat makis 3ow so miserabyll ?

I haue maruell to se 3ow so supprysit,

The quhilk that I haue sene so honorabyll.

5 To all the world 3e haue bene profitabyll,

And weill honorit in everilk Natioun :

How happinnis, now, 3our tribulatioun ?

‘Allace!’ quod he, ‘thow seis how it dois stand

With me, and quhow I am disherisit

10 Of all my grace, and mon pas of Scotland,

And go afore quhare I was cherisit.

Remane I heir, I am bot perysit ;

For thare is few to me that takis tent,

That garris me go so raggit, rewin, and rent.

15 My tender freindis ar all put to the flycht ;

For polecey is fled agane in France ;

My Syster, Iustice, almaist haith tynt hir sycht,

That scho can nocht hald evinly the ballance ;

Plane wrang is clene capitane of Ordinance,

20 The quhilk debarris Laute and reasoun ;

And small remeid is found for oppin treassoun.

p. 335

In to the south, allace ! I was neir slane ;

Ouer all the land I culd fynd no releiff :

Almoist betuix the Mers and Lowmabane

25 I culde nocht knaw ane leill man be ane theif.

To schaw thare reif, thift, murthour, and mischeif,

And vecious workis, it wald infect the air ;

And als lang sum to me for tyll declair.

In to the hieland I could fynd no remeid,  
 Bot suddantlie I wes put to exile;  
 Thai sweir swyngeoris thay tuke of me non heid,  
 Nor amangs thame lat me remane ane quhyle.  
 Als, in the oute Ylis, and in Argyle, 5  
 Unthrift, sweirnes, falset, pouertie, and stryfe  
 Pat polyce in dainger of hir lyfe.

In the law land I come to seik refuge,  
 And purposit thare to mak my residence;  
 Bot singulare proffect gart me sounne disluge, 10  
 And did me gret iniuris and offence,  
 And said to me, 'swyith, harlote, hy the hence;  
 And in this countre se thow tak no curis,  
 So lang as my auctoritie induris.'

p. 336

And now I may mak no langer debait; 15  
 Nor I wate nocht quhome to I suld me mene;  
 For I haue socht throw all the Spirituall stait,  
 Quhilkis tuke na compt for to heir me complene:  
 Thare officiaris, thay held me at disdene;  
 For Symonie, he rewlis vp all that rowte; 20  
 And Couatyce, that Carle, gart bar me oute.

Pryde haith chaist far frome thame humilitie;  
 Deuotioun is fled unto the freris;  
 Sensuale plesour hes baneist Chaistitie;  
 Lordis of Religioun, thay go lyke Seculeris, 25  
 Taking more compt in tellyng thair deneris,  
 Nor thay do of thare constitution—  
 Thus are thay blyndit be ambitiou.



Oure gentyll men are all degenerat ;  
Liberalitie and Lawte boith ar lost ;  
And Cowardyce with Lordis is laureate ;  
And knychtlie curage turnit in brag and boste ;  
5 The Ciuele weir misgydis everilk oist :  
Thare is nocht ellis bot ilk man for hym self,  
That garris me go, thus baneist lyke ane elf.

Tharefor, adew ! I may no langer tarye.'

Fair weill, quod I, and with sanct Ihone to borrow !  
10 Bot, wyt 3e weill, my hart was wounder sarye,  
Quhen comoun weill so sopit was in sorrow ;  
3it, efter the nycht, cumis the glaid morrow.  
Quharefor, I pray 3ow, schaw me in certane  
Quhen that 3e purpose for to cum agane.

P. 337.

15 'That questioun, it sall be sone desydit,'  
Quod he, 'thare sall na Scot haue confortyng  
Off me, tyll that I see the countre gydit  
Be wysedome of ane gude auld prudent kyng,  
Quhilk sall delyte hym maist, abone all thyng,  
20 To put Iustice tyll exicutioun,  
And on strang tratouris mak puneisioun.

Als 3it to the I say ane vther thyng :

I see rycht weill that prouerbe is full trew,  
'Wo to the realme that hes our young ane king.'  
25 With that he turnit his bak, and said adew.  
Ouer firth and fell rycht fast fra me he flew,  
Quhose departyng to me was displesand.  
With that, Remembrance tuk me be the hand

And sone, me thocht, scho brocht me to the roche,  
 And to the coue, quhare I began to sleip.  
 With that, one schip did spedalye approche,  
 Full plesandlie saling apone the deip,  
 And syne did slake hir salis, and gan to creip 5  
 Towart the land, anent quhare that I lay :  
 Bot, wyt ye weill, I gat ane fellown fray.

p. 338. All hir Cannounis sche leit craik of at onis ;  
 Down schuke the stremaris frome the topcastell ;  
 Thay sparit nocht the poulder nor the stonis ; 10  
 Thay schot thare boltis, & doun thar ankeris fell ;  
 The Marenaris, thay did so zoute and zell,  
 That haistalie I stert out of my dreime,  
 Half in ane fray, and spedalie past hame ;

And lychtlie dynit, with lyste and appityte ; 15  
 Syne efter past in tyll ane Oritore,  
 And tuke my pen, and thare began to wryte  
 All the visioun that I haue schawin afore.  
 Schir, of my dreime as now thou gettis no more ;  
 Bot I beseik God for to send the grace, 20  
 To rewle thy realme in unitie and peace.

(c) THE POOR MAN AND THE PARDONER.

PAUPER. THE PVRE MAN.

p. 64. Of zour almis, gude folks, for Gods luife of heavin !  
 For I haue motherles bairns, either sax or seavin.  
 Gif ze'll gif me na gude, for the luife of Iesus,  
 Wische me the richt way till Sanct-Androes. 25

DILIGENCE.

Quhair haue wee gottin this gudly companjeoun?  
Swyith! Out of the feild, fals raggit loun!  
God wait gif heir be ane weill keipit place,  
Quhen sic ane vilde begger Carle may get entres.  
5 Fy on 3ow officiars, that mends nocht thir fail3ies!  
I gif 3ow all till the deuill, baith Provost and Bail3ies.  
Without 3e cum and chase this Carle away,  
The Deuill a word 3e'is get mair of our play.  
Fals huirsun, raggit Carle, quhat Deuil is that thou  
rugs?

PAUPER.

10 Quha Devil maid the ane gentill man, that wald not  
cut thy lugs?

DILIGENCE.

Quhat, now! Me thinks the carle begins to crack.  
Swyith, carle! Away! Or be this day Ise break thy  
back.

*[Heir sall the Carle clim vp and sit in the  
Kings tchyre.*

Cum down; or, be Gods croun! fals loun, I sall slay  
the.

PAUPER.

Now, sweir be thy brunt schinis. The Deuill ding  
them fra the!  
15 Quhat say 3e till thir court dastards? Be thay get  
hail clais,  
Sa sune do thay leir to sweir, and trip on thair tais.

## DILIGENCE.

Me thocht the carle callit me knaue, evin in my face.  
Be Sanct Fillane! thou salbe slane, bot gif thou ask  
grace.

Loup down; or, be the gude Lord! thow sall los thy  
heid.

## PAUPER.

I sal anis drink, or I ga, thocht thou had sworne my  
deid.

*[Heir Diligence castis away the ledder.]*

## DILIGENCE.

Loup now, gif thou list; for thou hes lost the ledder. 5

## PAUPER.

p. 65. It is, full weil, thy kind to loup and licht in a tedder.  
Thou sal be faine to fetch agane 3e ledder, or I loup.  
I sall sit heir, into this tcheir, till I haue tumde the  
stoup.

*[Heir sall the Carle loup aff the scaffald.]*

## DILIGENCE.

Swyith! begger! bogill! haist the away!  
Thow art over pert to spill our play. . . . 10  
Quhat Devill ails this cruckit carle?

## PAUPER.

Marie! meikill sorrow.  
I can not get, thocht I gasp, to beg, nor to borrow.

## DILIGENCE.

Quhair deuill is this thou dwels? Or quhats thy  
intent?

PAUPER.

I dwell into Lawthiane, ane myle fra Tranent.

DILIGENCE.

Quhair wald thou be, carle? The suth to me schaw.

PAUPER.

Sir, evin to Sanct-Androes, for to seik law.

DILIGENCE.

For to seik law, in Edinburgh was the neirest way.

PAUPER.

- 5 Sir, I socht law thair this monie deir day;  
Bot I culd get nane at Sessioun nor Seinze:  
Thairfoir, the mekill din Deuill droun all the meinze!

DILIGENCE.

Shaw me thy mater, man, with al the circumstances,  
How that thou hes happinit on thir vnhappie chances.

PAUPER.

- 10 Gude-man, will 3e gif me 3our Charitie,  
And I sall declair 3ow the black veritie.  
My father was ane auld man, and ane hoir,  
And was of age fourscoir of 3eirs and moir;  
And Mald, my mother, was fourscoir and fyfteine;  
15 And with my labour I did thame baith susteine.  
Wee had ane Meir, that caryit salt and coill;  
And everie ilk 3eir scho brocht vs hame ane foill.  
Wee had thrie ky, that was baith fat and fair—  
Nane tydier into the toun of air.

p. 66.

My father was sa waik of blude and bane,  
 That he deit ; quhairfoir my mother maid great maine.  
 Then scho deit, within ane day or two ;  
 And thair began my povertie and wo.  
 Our gude gray Meir was baittand on the feild ; 5  
 And our Lands laird tuik hir for his hyreild.  
 The Vickar tuik the best Cow be the head,  
 Incontinent, quhen my father was deid ;  
 And, quhen the Vickar hard tel how that my mother  
 Was dead, fra-hand he tuke to him ane vther. 10  
 Then Meg, my wife, did murne, both evin & morow,  
 Till, at the last, scho deit for verie sorow.  
 And, quhen the Vickar hard tell my wyfe was dead,  
 The thrid Cow he cleikit be the head.  
 Thair vmest clayis, that was of rapploch gray, 15  
 The Vickar gart his Clark bear them away.  
 Quhen all was gaine, I nicht mak na debeat,  
 Bot, with my bairns, past for till beg my meat.  
 Now haue I tald 3ow the blak veritie,  
 How I am brocht into this miserie. 20

## DILIGENCE.

How did 3e person ? Was he not thy gude freind ?

## PAUPER.

The devil stick him ! He curst me for my teind,  
 And halds me 3it vnder that same proces,  
 That gart me want the Sacrament at Pasche.  
 In gude faith, sir, thocht he wald cut my throt, 25  
 I haue na geir except ane Inglis grot,  
 Quhilk I purpois to gif ane man of law.

DILIGENCE.

Thou art the daftest fuill that ever I saw.  
Trows thou, man, be the law to get remeid  
Of men of kirk? Na, nocht till thou be deid.

PAUPER.

Sir, be quhat law, tell me, quhairfoir, or quhy,  
5 That ane Vickar sould tak fra me thrie ky.

DILIGENCE.

Thay haue na law exceptand consuetude,  
Quhilk law, to them, is sufficient and gude.

p. 67

PAUPER.

Ane consuetude against the common weill  
Sould be na law, I think, be sweit Sanct Geill!  
10 Quhair will 3e find that law, tell, gif 3e can,  
To tak thrie ky fra ane pure husband man;  
Ane for my father, and for my wyfe ane vther,  
And the thrid Cow he tuke for Mald, my mother.

DILIGENCE.

It is thair law, all that thay haue in vse,  
15 Thocht it be Cow, Sow, Ganer, Gryse, or Guse.

PAUPER.

Sir, I wald speir at 3ow ane questioun.  
Behauld sum Prelats of this Regioun. . . .

DILIGENCE.

Hald thy toung, man! It seims that thou war mangit.  
Speik thou of Preists, but doubt thou will be hangit.

## PAUPER.

Be him that buir the cruell Croun of thorne!  
I cair nocht to be hangit evin the morne.

## DILIGENCE.

Be sure, of Preistis thou will get na support.

## PAUPER.

Gif that be trew, the feind resae the sort!  
Sa, sen I se I get na vther grace,  
I will ly down, and rest mee in this place.

5

[*Pauper lyes down in the feild. Pardoner enters.*]

## PARDONER.

*Bona dies! Bona dies!*

Devoit peopill, gude day I say 3ow.  
Now tarie anc lytill quhyll, I pray 3ow,  
Till I be with 3ow knawin.

10

Wait 3e weill how I am namit?  
Ane nobill man, and vndefamit,

Gif all the suith war schawin.

I am sir Robert Rome-raker,  
Ane perfite publike pardoner,  
Admittit be the Paip.

15

Sirs, I sall schaw 3ow, for my wage,  
My pardons and my pilgramage,  
Quhilk 3e sall se and graip.

I giue to the denill, with gude intent,  
This vnsell wickit New-testament,  
With them that it translaitit.

20

Sen layik men knew the veritie,  
Pardoners gets no charitie,  
Without that thay debait it

25



- Amang the wiues, with wrinkles and wyles,  
As all my marrowis men begyles  
    With our fair fals flattrie.  
3ea, all the crafts I ken perqueir,  
5 As I was teichit be ane Freir  
    Callit Hypocrisie.  
Bot now, allace! our greit abusoun  
Is cleirly knawin, till our confusioun,  
    That we may sair repent.  
10 Of all credence now I am quyte;  
For ilk man halde me at dispyte  
    That reids the New-test'ment.  
Duill fell the braine that hes it wrocht!  
Sa fall them that the Buik hame brocht!  
15 Als, I pray to the Rude,  
That Martin Luther, that fals loun,  
Black Bullinger, and Melancthoun  
    Had bene smorde in their cude.  
Be him that buir the crowne of thorne!  
20 I wald Sanct Paull had neuer bene borne;  
    And, als, I wald his buiks  
War never red in[to] the kirk,  
Bot amangs freirs, into the mirk,  
    Or riuen amang ruiks.  
    *[Heir sall he lay down his geir vpon  
    ane buird, and say:]*  
25 My patent pardouns 3e may se,  
Cum fra the Cane of Tartarie,  
    Weill seald with oster-schellis.  
Thocht 3e haue na contritioun,  
3e sall haue full remissioun,  
30 With help of Buiks and bellis.

Heir is ane relict, lang and braid,  
 Of Fine Macoull the richt chaft blaid,  
     With teith and al togidder.  
 Of Collings cow heir is ane horne,  
 For eating of Makconnals corne, 5  
     Was slaine into Baquhidder.  
 Heir is ane coird, baith great and lang,  
 Quhilk hangit Johne the Armistrang,  
     Of gude hemp, soft and sound.  
 Gude, halie peopill, I stand for'd, 10  
 Quha ever beis hangit with this cord  
     Neids never to be dround.  
 The culum of Sanct Bryds kow;  
 The gruntill of Sanct Antonis sow,  
     Quhilk buir his haly bell. 15  
 Quhaever he be heiris this bell clinck—  
 Gif me ane ducat for till drink—  
     He sall never gang to hell,  
 Without he be of Baliell borne.  
 Maisters, trow 3e that this be scorne? 20  
     Cum, win this pardoun: cum.  
 Quha luifis thair wyfis nocht with thair hart,  
 I haue power them for till part.  
     Me think 3ow deif and dum.  
 Hes naine of 3ow curst wickit wyfis, 25  
 That halds 3ow into sturt and stryfis?  
     Cum, tak my dispensatioun.  
 Of that cummer I sall mak 3ow quyte,  
 Howbeit 3our selfis be in the wyte,  
     And mak ane fals narratioun. 30  
 Cum, win the pardoun,—now let se,  
 For meill, for malt, or for monie,

For cok, hen, guse, or gryse.  
Of relicts heir I haue ane hunder.  
Quhy cum 3e nocht? This is ane wonder.  
I trow 3e be nocht wyse.

SOWTAR.

5 Welcum hame, Robert Rome-raker,  
Our halie, patent pardoner!  
Gif 3e haue dispensatioun  
To pairt me and my wickit wyfe,  
And me deliver from sturt and stryfe,  
10 I mak 3ow supplicatioun.

PARDONER.

I sall 3ow pairt but mair demand,  
Sa I get mony in my hand.  
Thairfoir, let se sum cun3e.

SOWTAR.

15 I haue na silver, be my lyfe!  
Bot fyue schillings, and my schaipping knyfe.  
That sall 3e haue, but sun3e.

PARDONER.

Quhat kynd of woman is thy wyfe?

SOWTAR.

Ane quick Devill, Sir; ane storme of stryfe.

. . . . .  
[*Heir sall the boy cry aff the hill.*]

WILKIN.

Hoaw! maister, hoaw! quhair ar 3e now?

PARDONER.

I am heir, Wilkin, widdiefow.

WILKIN.

Sir, I haue done 3our bidding ;  
For I haue fund ane great hors-bane—  
Ane fairer saw 3e never nane—

Vpon Dame Fleschers midding. 5

Sir, 3e may gar the wyfis trow  
It is ane bane of Sanct Bryds cow,  
Gude for the feuer quartane.

Sir, will 3e reull this relict weill,  
All the wyfis will baith kis and kneill, 10  
Betuixt this and Dumbartane.

PARDONER.

Quhat say thay of me in the toun ?

WILKIN.

Sum sayis 3e ar ane verie loun ;

Sum sayis *Legatus natus* ;

Sum sayis 3'ar ane fals Saracene ; 15

And sum sayis 3e ar, for certaine,

*Diabolus incarnatus.*

Bot keip 3ow fra subiectioun

Of the curst King Correctioun ;

For, be 3e with him fangit, 20

Becaus 3e ar ane Rome-raker,

Ane commoun, publick cawsay-paker,

But doubt 3e will be hangit.

PARDONER.

Quhair sall I ludge into the toune?

WILKIN.

With gude, kynde Christiane Anderson,

Quhair 3e will be weill treatit.

Gif ony limmer 3ow demands,

5 Scho will defend 3ow with hir hands,

And womanlie debait it. . . .

PARDONER.

Thou hes done weill, be Gods mother!

. . . . .

Sa sall we mak greit cheir

WILKIN.

I reid 3ow, speid 3ow heir,

10 And mak na langer tarie.

Byde 3e lang thair, but weir

I dreid 3our weird 3ow warie.

*[Heir sall Pauper rise and rax him.]*

PAUPER.

Quhat thing was 3on that I hard crak & cry?

I haue bene dreamand and dreueland of my ky.

15 With my richt hand my haill bodie I saine:

Sanct Bryd, Sanct Bryd, send me my ky againe!

I se standand 3onder ane halie man:

To mak me help let me se gif he can.

Halie maister, God speid 3ow! and gude morne.

PARDONER.

Welcum to me, thocht thou war at the horne.  
Cum, win the pardoun ; and syne I sall the saine.

PAUPER.

Wil that pardoun get me my ky againe ?

PARDONER.

Carle, of thy ky I haue nathing ado.

Cum, win my pardon ; and kis my relicts, to. 5

*[Heir sall he saine him with his relictis.]*

Now lows thy pursß, & lay down thy offrand,

And thou sall haue my pardon, euin fra-hand.

With raipis and relicts I sall the saine againe :

Of Gut or grauell thou sall neuer haue paine.

Now win the pardon, limmer, or thou art lost. 10

PAUPER.

My haly father, quhat wil that pardon cost ?

PARDONER.

Let se quhat mony thou bearest in thy bag.

PAUPER.

I haue ane grot heir, bund into ane rag.

PARDONER.

Hes thou na vther siluer bot ane groat ?

PAUPER.

Gif I haue mair, sir, cum and rype my coat. 15

PARDONER.

Gif me that grot, man, gif thou hest na mair.

PAUPER.

With all my heart, maister. Lo! tak it thair.  
Now let me se 3our pardon, with 3our leif.

PARDONER.

Ane thousand 3eir of pardons I the geif.

PAUPER.

5 Ane thousand 3eir? I will not liue sa lang.  
Delyuer me it, maister, and let me gang.

PARDONER.

Ane thousand 3eir I lay vpon thy head,  
With *totiens quotiens*. Now mak me na mair plead:  
Thou hast resaifit thy pardon now already.

PAUPER.

10 Bot I can se na thing, sir, be our Lady!  
Forsuith, maister, I trow I be not wyse,  
To pay ere I haue sene my marchandryse.  
That 3e haue gottin my groat full sair I rew.  
Sir, quhidder is 3our pardon black or blew?  
15 Maister, sen 3e haue taine fra me my cun3ie,  
My marchandryse schaw me, withouttin sun3ie;  
Or to the Bischop I sall pas and pleinzie  
In Sanct-Androis, & summond 3ow to the Seinzie.

PARDONER.

Quhat craifis the carle? Me thinks thou art not wise.

PAUPER.

I craif my groat, or ellis my marchandise.

PARDONER.

I gaif the pardon for ane thowsand 3eir.

PAUPER.

How sall I get that pardon, let me heir.

PARDONER.

Stand still, and I sall tell the haille storie.  
 Quhen thou art deid, and gais to Purgatorie,  
 Being condempit to paine a thowsand 3eir,  
 Then sall thy pardoun the releif, but weir.  
 Now be content. 3e ar ane mervelous man.

5

PAUPER.

Sall I get nathing for my grot quhill than?

PARDONER.

That sall thou not, I mak it to 3ow plaine.

10

PAUPER.

Na? Than, gossop, gif me my grot againe.  
 Quhat say 3e, maisters? Call 3e this gude resoun,  
 That he sould promeis me ane gay pardoun,  
 And he resaue my money in his stead,  
 Syne mak me na payment till I be dead?  
 Quhen I am deid, I wait full sikkerlie,  
 My sillie saull will pas to Purgatorie.  
 Declair me this—Now God nor Baliell bind the!—  
 Quhen I am thair, curst carle, quhair sall I find the?

15



Not into heavin, bot rather into hell.

Quhen thou are thair, thou can not help thy sel.

Quhen will thou cum my dolours till abait?

Or I the find, my hippis will get ane hait.

5 Trowis thou, butchour, that I will by blind lambis?

Gif me my grot. . .

PARDONER.

Suyith! stand abak! I trow this man be mangit.

Thou gets not this, carle, thocht thou suld be hangit.

PAUPER.

Gif me my grot, weill bund into ane clout;

10 Or, be Gods breid! Robin sall beir ane rout.

*[Heir sal thay fecht with silence; and Pauper  
sal cast doun the buird, and cast the  
relicts in the water.]*

DILIGENCE.

Quhat kind of daffing is this al day?

Suyith! smaiks, out of the feild! away!

Into ane presoun put them sone.

Syne hang them, quhen the play is done.

## XXV.

JOHN KNOX.

1566 (? 1559).

[The following passage is taken from the original MS. of Knox's *History of the Reformation* (University of Edinburgh, Laing MSS. No. 210). The greater part of the MS. was written out in 1566 for the printer, but portions of it, in the second book and elsewhere, are probably interpolations from the older MS. of 1559. The extract will show how strongly Knox's language is affected by Southern influence. The History has been reprinted by Laing in his edition of the complete Works (Edin., 1846).]

## THE FIRST DEFAIT OF THE CONGREGATIOUN.

Fol. 170 b.

IN absence of the saidis Lordis and horsemen (we meane the same day that thei departed, *whiche* wes the last of October), the Provest and towne of Dundye, togetther *with* some soldiouris, passed furth of the towne of Edinburgh, and caryed *with* thame 5 some great ordinance to schuitt at Leyth. The Duck his grace, the erle of Glencarne, and the rest of the noble men wer gone to the preacheing, whair thei continewed to nye twelf houris. The frenche being advertissed by anc named Clerk (who after wes 10 apprehended) that *our* horßmen wer absent, and that the hole companye wer at dennar, issched, and *with* great expeditioun came to the place whair *our* ordinance was laid. The towne of Dundye, *with* a few 15 otheris, resisted a whill, alsweall *with* thair ordinance as haquebuttis; but, being left of *our* vngodlye and

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- feable soldiouris, who fled without strok offered or  
gevin, thei war compelled to give back, and so to leave  
the ordinance to the ennemyis, who did farder persew  
the fugitives, to witt to the myddis of the Cannogaite  
5 and to the fute of Leyth wynd. Thair crewelty then  
began to discover the self; for the decrepit, the aiged,  
the women and childrein, fand no greatar favouris in  
thair furye then did the strang man who maid  
resistance.
- 10 It was verray appeiring that amanges *our* selfis  
thair wes some treassoun. For when, vpoun the  
first alarme, all man maid haist for releve of thair  
brethren, whome in werray deid we *mycht* have saved,  
and at least we *mycht* have saved the ordinance and  
15 have kept the Cannogait from danger, for we wer  
anis merched fordwarde *with* bold cvrage, but then,  
we say, wes a schowt reased amonges *our* selfis  
(God will disclois the traytouris on day), affermyng  
'that the hole frenche cumpanye war entered in at  
20 Leyth wynd vpoun *our* backis.' What clamor and  
misordour did then suddanelie arryis, we list nott  
to expresß with multiplicatioun of wordis. The  
horßmen, and some of those that aught to have putt  
ordour to otheris, owerrod thair poore brethren at  
25 the entereß of the netthir bow. The crye of dis-  
comforte arose in the toun; the wicked and malignant  
blasphemed; the feable (amanges whome the Justice  
Clark, Schir Johne Bannatyne, was) fledd without  
mercy: *with* great difficultie could thei be kept  
30 in at the weast porte. Maister Gavin Hammyltoun  
cryed *with* a lowd voce, 'Drynk now as ye have  
browen.' The frenche perceaving, be the clamour
- Fol. 171 a.

of our fray, followed, as said is, to the myddis of the Cannogait, to no great number, bott a twenty or thretty of thair *Infantes perdues*. For in that meantyme the rest reteired thame selves *with* our ordinance. The erle of Ergyle and his men wer the first that stopped the fleying of our men, and compelled the porte to be opened efter that it was schoot. Bott in werray deid, lord Robert Stewarte, abbot of Halyrudehouß, was the first that isched out. After him followed many vpoun the backis of the frenche. At last cam my lord Duck, and then was no man mair frack nor was maister Gavin Hammyltoun foirsaid. The frenche brunt a baikhouß, and tooke some spoilzie from the poores of the Cannogait. Thei slew a papist and dronkin preast, named Schir Thomas Sklatter, ane aiged man, a woman geving sowk and her child, and of oure soldiouris to the number of ten. Certane wer tane, amongis whome capitane Mowat was on, [and] maister Charles Geddes, servitour to the maister of Maxwell.

Fol. 171 b.

The castell that day schot ane sc[h]ott at the frenche, declairing thame thairby freindis to ws and ennemy to thame; bott hie suddanelie repented of weall doing. The queyn, glad of victorie, sat vpoun the Ramparte to salut and welcome hir victorious suddartis: one brought a kirtill, one vther ane pettycote, the thrid a pote or pane; and of invy, *with* more then womanlie lawchtter, sche asked, 'Whair bocht ye your ware? *Je pense que vous l'aues achete sans argent.*' This was the great and motherlie cayre whiche schee tooke for the truble of the poore subiectis of this realme.

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The erle Bothwell, lifted vp in his awin conceat,  
be reassoun of this *our* repulß and disconfitour,  
vtterlie refused any restitution; and so *within* two  
dayis after was his houß spuilzeid, in *whiche* war no  
5 thingis of ony great importance, his evidentis and  
certane clothing excepted. Frome that day back, the  
courage of many was deieted; *with* great difficultie  
could men be reteaned in the towne; yea, some of the  
greatest estimatioun determined *with* thame selfis to  
10 leave the interpryis. Many fled away secreatlíe, and  
those that did abyd (a werray few excepted) appeared  
destitut of counsall and manheid. The maister of  
Maxwell, a man stowt and wittie, foirseing the danger,  
desyrit moist gravelie eyther to tak suche ordour that  
15 thei mycht remane to the terrour of the ennemy, or  
ellis that thei should retheyre thame selfis *with* thair  
ordinance and baneris displayed in ordour. But the  
wittis of men being dasched, no counsall could pre-  
waill. Thus we continewed from the wednisday the  
20 last of october till mononday the fyft of november,  
never two or thrie abyding ferme in on opinioun the Fol. 172 a.  
space of twenty four houris. The pestilent wittis of  
the quenis practisaris did then exerceis thame selfis,  
(God sall recompanß thair maliciouß craft in thair  
25 awin bosome, we dowbt not); ffor thei caused two  
godlie and fordward young men, the lardis of  
Pharnyherst and Cesfurd, who ones had glaidlie  
joyned thame selfis *with* ws, to *withdraw* thame selfis  
and thair freindis. The same thei did to the erle  
30 Mortoun, who promised to be oures, but did never  
planelie ioyne. Thei intysed the capitane of the  
castell to deny ws supporte, in caisß we war per-

sewed; and, finallie, the counsall of some was no less pestiferous against ws then was the counsall of Achitophell against Daid and his discomforted soldiouris. 'Rander, Lord, to the wicked according to thair malice.'

5

Vpoun mononday, the fyft of November, did the frenche ische out of Leyth betymes, for kepping of the wictuallis *whiche* should have cumed to ws. We, being trubled amanges *our* selfis, and, as said is, devided in opinionis, wer neather circumspect when thei did ische, neather yitt did we follow *with* suche expeditioun as had bene meitt for men that wald have sought our advantage. Our soldiouris could skarslie be dong furth of the towne. The erle of Arrane, lord James, and a certane *with* thame, maid haist: many honest man then followed, and maid suche diligence, that thei caused the frenche ones to retear somewhat effrayedlie. The rest that ware in Leyth, perceaving the danger of thair fallowis, isshed out for thair succurs. The erle of Arrane and lord James foirsaid, being more fordward nor prudent and circumspect, did compell the capitanes, as is allegeit, to bring thare men so ney, that eyther thei must neidis have hasarded battell *with* the hole frenche men (and that vnder the mercy of thare *cannonis* also), or ellis thei must neidis reteyre in a werray narrow cure. For *our* men warr approched ney to Restalrig. The on parte of the frenche wer vpoun the north towardis the sea, the other parte marched frome Leyth to Edinburgh; and yitt thei marched so, that we could have foughten neather company, befor that thei should have ioyned. We took purpoß

10

15

20

25

30

thairfoir to reteire towardis the towne, and that *with*  
expeditioun, least that the formare cumpany of the  
frenche should eyther have invaided the towne, befoir  
that we could have cumed to the reskew thairof, or  
5 ellis have cutted ws of from the entreß, at the abbay  
of Halyrudhouß, as appeirandlie thei had done, yf  
that the lard of Grange and Alexander Quhytlaw,  
*with* a few horsßmen, had nott stayed boith thare  
horsßmen and thair footmen. The cvmpany *whiche*  
10 was nixt ws, perceaving that we reteired *with* speid,  
send furth thair skyrmissaris, to the number of thre  
or foure hundreth, who took ws att one disadvantage;  
befoir us having the myre of Restalrig betuix us  
and thame, so that in nowyß we could charge thame;  
15 and we war included by the park dyke, so that in  
nowyß we could awoid thair schott. Thair horsmen  
followed vpoun *our* taillis, and slew diversß; owr awin  
horsßmen owerrode *our* futemen; and so, be reassoun  
of the narrovness of the place, thair was no resistance  
20 maid. The erle of Arrane and lord James, in great  
danger, lyghted amangis the footmen, exhorting  
thame to have some respect to ordour and to the  
saiftie of thair brethren, whome, by thair fleying, thei  
exponed to murther, and so war cryminall of thair  
25 death. Capitane Alexander Halyburtoun, a man that  
feared God, taryed *with* certane of his soldiouris  
behynd, and maid resistance, till that he was first  
schote and tackin. Bot being knawin, those crwell  
mvrtheraris wounded him in diversß partis to the  
30 death. And yit, as it war by the powar of God, hie  
was brocht in to the toun, whair, in few but yit most  
plane wordis, hie gave confessioun of his fayth, testife-

ing, 'that hie dowbted nothing of Godis mercy, purchased to him by the bloode of Christ Jesus, neather yit that hie repented that it pleased God to maik him worthie to sched his bloode and spend his lyif in the defence of so iust a cauß.' And thus, *with* the 5  
dolour of many, hie ended his dolour, and did *entir*  
(we dowl nott) in that blessed immortalitie, *within*  
two houris efter that we war defeat. Thare war  
slane to the number of twenty *four* or thretty men,  
the maist parte poore. Thair war tackin the lard 10  
of Pitmyllie, the lard of Pharny youngar, the maister  
of Bowchane, George Luwell of Dvndie, and some  
otheris of lawar estait; Johnne Dymbar, lievtennent  
to capitane Movet. Capitane Dauid Mvrray had  
his horß slane, and him self hurte in the leg. 15



XXVI.

REGISTER OF THE PRIVY COUNCIL<sup>1</sup>

(1567).

(a) PROCLAMATION AGAINST THE EARL OF BOTHWELL.

THE quhilk day þe lordis of secreit counsale  
and nobilitie, vnderstanding þat James erll  
bothuile put violent handis in oure souerane ladiis  
maist nobill *persoun*, vpoun þe xxiiij day of apprile  
5 lastbipast, and þaireftir wardit hir hienes in þe  
castell of Dunbar, quhilk he had in keping, and be  
a lang space þaireftir convoyit hir maiestie, invironned  
*with* men of weir and sic freindis and kynnismen of  
his as wald do for him euir, in sic places quhair he  
10 had maist dominioun and power, hir grace beand  
destitute of all counsale and *servandis*; Into þe  
quhilk tyme þe said erll seducit be vnlesum wayis  
oure said soverane to ane vn honest mariage *with*  
him self, quhilk fra þe begynning is null and of nane  
15 effect, for sindrie causis knawin alsweill to vþeris  
nationis and realmis as to þe inhabitantis of þis  
*commoun* weill, and als expres contrair þe law of  
god and trew religioun professit within þis realme,  
quhilk þai ar in mynd to manteine to þe vttirmost  
20 point of þair lyff. Attour, þe saidis lordis and  
nobilitie ar assuredlie informit þat þe same James

<sup>1</sup> See Note, *ante*, p. 156. The following extracts are taken from the volume of the *Acta* of June 1567–Dec. 1569 (fol. 2 *b*, &c.)

erll bothuile, for to bring þe mariage betuix oure  
 said soverane ladie and him till effect, wes þe  
 principall authour, devysar, and instrument of þe  
 cruell and maist abhominabill murthour committit  
 vpoun vmquhile oure souerane lord king Henry 5  
 stewart, of gude memorie; quhilk apperis to be of  
 veritie, Becaus þat þe said James erll bothuile,  
 being mariit and coniunit *with* ane wyff þe tyme  
 of þe murthour foirsaid, hes sensyne, and specialie  
 quhen he had þe quenis maiesteis *persoun* into his 10  
 handis, causit ane pretendit diuorcement to be maid  
 and wranguslie led,—all þe proces and sentences  
 þairof begun, endit, and sentence gevin þairintill  
*within* twa dayis; quhilk confirmis þe information  
 gevin to þe saidis lordis and nobilitie of þe said 15  
 erll bothuile. Als he, *nocht* being content and satis-  
 fiit *with* þe cruell murthour done vpoun oure said  
 soverane king henrie stewart, Revesing, warding,  
 and seduceing of þe quenis maiestie to ane vnlauch-  
 full mariage, and halding hir ȝit in captiuitie, is now, 20  
 as þe saidis lordis and nobilitie ar informit, makand  
 sum assembleis of men, tyiscing and *perswading* þame  
 to assist to him, quhilk we luke can be for na vper  
 effect bot to *commit* the lyke murthour vpoun þe  
 sone as wes vpoun þe fader. To þe quhilkis þe 25  
 saidis lordis and nobilitie myndis *with* all þair  
 forceis to resist, and als to deliuer þe quenis grace  
 furth of maist miserabill bondage foirsaid. Thairfoir  
 ordanis ane *maser* or officiar of armes to pas to þe  
 marcat croces of Edinburgh, perth, dunde, sanct- 30  
 androis, striuiling, glasgow, and vperis places neid-  
 full, and þair be oppin proclamatioun command and

charge all and sindrie liegis of þis realme, alsweill  
to burgh as to land, that þai be in reddines, vpoun  
thre houris warning, to pas furthwartis *with* þe saidis  
lordis of secreit counsall and nobilitie, to deliuer  
5 þe quenis maiesteis maist nobill *persoun* furth of  
captiuitie and presoun; And vpoun þe said erll  
bothuile and all his complices þat sall assist vnto  
him, to bring þame to vnderly þe lawis of þis  
realme for þe cruell murthour of *our* said vmquhile  
10 soverane king Henrie, Revesing and detening of þe  
quenis maiesteis *persoun*, and to obuiai and resist  
to þis maist wickit interpryis, quhilk we ar informit  
he intendis to do aganis þe Prince. Attour, we  
command all and sindry sic as will *nocht* assist to  
15 the revenge of þe premisß and to deliuer þe  
quenis grace *persoun* furth of thraldome, togidder  
*with* all sic as ar assistaris, complices, or partakeris  
*with* þe said erll bothuile, that þai, within four  
houris eftir þe publicatioun of þis *present* act, void  
20 and red þame selffis furth of þis burgh of Edin-  
burgh; *with* certificatioun in caisß þai failze, that  
þai salbe repute and haldin as ennemeis, and pvneist  
in body and gudis as efferis.

(b) THE FIRST BAND AGAINST THE EARL.

Quhairas þe *rycht* nobill and excellent prince, vm-  
25 quhile king henrie, the quenis maiesteis oure souer-  
anis lait husband, being in his ludgeing schamefullie  
and tressonabillie murtherit, the fame þairof wes in  
sic sort blawin abrede and dispersit in all realmis,

and amangis all cristiane nationis, þat þis cuntre  
 wes abhorrit and vilipendit, the nobilitie and hail  
 people na vþer wayis estemit bot as þai had bene  
 all participant of sa vnworthie and horribill a mur-  
 thour, that nane of ony of þe scottis natioun, thocht 5  
 he wer neuir sa innocent, wes abill for schame, in  
 ony foreyn cuntre, to schaw his face; and þat nocht  
 without occasioun, Seing na maner of iust tryall tane,  
 nor menit to be takin, for þe cryme, albeit in all þis  
 tyme þe murtheraris wer weill anewch knawin; ffor 10  
 quha could be ignorant þairof and nocht cleirly se  
 it, behalding þe proceding of þe erll bothuile þe  
 tyme of þe attempting of þat odious fact and con-  
 tinewalie sensyne—þat wer sufficient althocht þair  
 wer na vþer pruiif. Wes nocht þe triall be him 15  
 impedit and delayit; and þe speciall authouris of  
 þe murthour being requirit to be wardit quhill þe  
 tryall of þair caus—howbeit þe peticioun wes maist  
 ressonabill and nocht repugnant to þe lawis—3it  
 could na part þairof be grantit, becaus þe cheif 20  
 murtherare being present maid þe stay; and þan  
 quhat ane inordinat proces wes deduceit to clenge  
 and acquite him of þat horribill deid all men per-  
 sauit, quhen nowther þe accustumat circumstances  
 in causis of tressoun nor þe ordinar forme of iustice 25  
 wes obseruit, Bot quhatsoever þe fader and freindis  
 of þe innocent prince saikleslie murtherit iustlie  
 desyrit, þe contrair wes alwayis done, The said  
 erll, þe day þat he chosit to thoill law, being ac-  
 cumpaneit *with* a greit power, alsweill of wageit men 30  
 of weir as of vþeris þat nane sould compeir to persew  
 him. Quhen swa þis cruell murthour wes committit

and iustice smorit and planellie abusit, neur ceissit  
he of his wickit and inordinat pretens, bot ekand  
mischeif to mischeif, tressonabillie without feir of  
god or reuerence of his native prince, quhill on a  
5 forthocht conspiracie he vmbeset hir maiesteis way,  
tuke and reveist hir maist nobill persoun, and led the  
samyn *with* him to Dunbar castell, þair detening  
hir presonar and captiue; and in the menetye pro-  
curit dowbill sentences of diuorce to be pronunceit  
10 betuix him and his lauchfull wyff, groundit on þe  
caus of his awin turpitude; and to mak his pretendit  
mariage (quhilk schortlie followit) þe mair valiabill,  
vsit þe ordour of diuorce alsweill be þe ordinar *com-*  
*missaris* as in forme and maner of þe roman kirk,  
15 declarand þat he wes of na kynd of religioun, as  
þe same vnlauchfull mariage, suddanlie þaireftir ac-  
complishit, on bayth þe fassionis did manifest and  
testifie; albeit nowther of Goddis law nor na law  
maid be man of quhatsoeur religioun mycht þe  
20 same mariage lesumlie haue bene contractit. Quhilk  
being endit, and he still proceeding frome a kynd of  
iniquitie to ane vþer, his cruell and ambitious nature  
being knawin, and how na nobill man nor vþer durst  
resort to hir maiestie to speik *with* hir, or procure  
25 þair lesum besines *without* suspitioun, bot be him  
and in his audience, hir chalmer durris being con-  
tinewalie watchit *with* men of weir, We, althocht  
to lait, begouth to considder þe estait, and to tak  
heid to oure selffis; bot specialie to þe preservatioun  
30 of þe lyff of þe fadirles Prince, þe onelie sone and  
rychtous air apparent of *oure* souerane,—hir hienes  
schamefull thraldome and bondage *with* þe said erll;

and with þat foirsaw þe greit danger quhilk þe prince  
 stude in, quhen as þe murtherare of his fader, þe  
 revesar of þe quenis maiestie his modir, wes cled  
 with þe principall strenthis of þe realme, and gar-  
 nissit with a gard of wagit men of weir, and how in 5  
 all apparence he mycht unprouiditlie oppres and  
 distroy þat innocent infant as he had done his fader,  
 and swa be tyranne and cruell deidis at last to usurpe  
 þe royall croun and supreme governament of þis  
 realme. At last, in þe feir and name of god, and 10  
 in þe lauchfull obedience of *our* souerane, movit  
 and constrenit be þe iust occasionis abonewrittin,  
 we haue takin armes, to revenge þe said horribill  
 and cruell murthour, vpoun þe said erll bothuile  
 and vþeris authouris and devysaris þairof; to de- 15  
 liuer *our* said souerane furth of his handis, and of  
 þe ignominy, schame, and sklender, quhilk being in  
 thraldome with him scho hes sustenit vnder pretens  
 of þe said vnlauchfull mariage; to preserve þe lyff of  
 oure native Prince; and, finalie, to se justice equalie 20  
 ministrat to all þe liegis of þis realme. Quhairfoir  
 we, the erllis, lordis, baronis, commissaris of bur-  
 rowis, and vtheris vnsubscriuand, be þir *presentis*  
 bindis and obleisß ws, and euerie ane of ws to  
 vþeris, that we sall tak plane, trew, and vprycht part 25  
 togidder, with oure kin, freindis, *servandis*, and all þat  
 will do for ws in þe advancement, furthsetting, and  
 persute of þe foirsaid querrell, with oure lyffis, landis,  
 and gudis at oure vtirimest: and sall neuir schrink  
 þairfra, nor leif þe samyn for ony maner of occasioun 30  
 þat can or is abill to occur, quhill þe authouris of  
 þe said cruell murthour and revesing be condignelie

punissit; the said vnlauchfull mariage dissolvit and annullit; oure souerane relevit of þe thraldome, bondage, and ignominy quhilk scho hes sustenit and vnderlyis be þe said erllis occasioun; the persoun of þe  
5 innocent prince reposit in full suirtie and relevit of þe eminent danger quhilk now he standis in; and, finalie, justice restorit and vprychtlye ministrat to all þe liegis and subjectis of þis realme. The quhilk to do and faythfullie performe we promit, as we  
10 will *ansuer* to almychty god upoun oure honouris, trewth, and fidelitie, as we ar nobill men and luffis þe honour of oure native cuntre; quhairin (as god forbid) gif we failze in ony point, we ar content to sustene the spott of *periurie*, infamy, and *perpetuall*  
15 vntrewth, and to be comptit culpabill of the abone-namyt crymes, and ennemeis and betrayeris of oure native cuntre for euir. In witnes of þe quhilk thing, we have subscriuit þir *presentis with* oure handis as followis, at Edinburgh, þe sextene day of Junij, þe  
20 3eir of God j<sup>m</sup>v<sup>c</sup> thre scoir sevin 3eris.

## XXVII.

GEORGE BUCHANAN

(1570).

[This is the opening passage of Buchanan's short tract, entitled the *Chameleon*, from the only early MS. (Cott. Calig. c. iii. f. 274). A late copy (with variations) by David Crawford is preserved in the Advocates' Library: from it Ruddiman took the text for his collected edition (Edinburgh, 1715). The *Chameleon* is reprinted in the S. T. S. edition of *Buchanan's Vernacular Writings* (ed. Hume Brown, 1892).]

## THE CHAMÆLEON.

THAIR is a certane kynd of beist callit chamæleon,  
 engend[erit in] sic cuntreis as þe sone hes mair  
 strenth in þan in this yle of Brettane, the quhilk albeit  
 it be small of corporance noghtþeess it is of ane  
 strange nature, the quhilk makis it to be na les 5  
 celebrat and spoken of than sum beastis of greittar  
 quantitie. The proprietie is marvalous, for quhat  
 thing euir it be applicat to it semis to be of the  
 samyn cullour and imitatis all hewis, except onelie  
 the quhyte and reid, and for þ[is caus] ancient 10  
 writtaris commounlie comparis it to ane flatterare  
 quhilk [imitatis] all þe haill maneris of quhome he  
 fenzeis him self to be freind to, [except] quhyte quhilk  
 is takin to be þe symbol and tokin gevin commounlie  
 in diuise of colouris to signifie sempilnes and loyaltie, 15  
 and reid signifying manli[nes] and heroyicall courage.  
 This applicatioun being so usit, 3it perad[venture]  
 mony that hes nowther sene þe said beist, nor na



perfyte portraict of it, [wald] beleif sic thing not to be  
trew. I will þairfore set furth schortlie þe [descrip-  
tion of sic ane monsture not lang ago engendrit  
in Scotland in þe cuntre of Lowthiane, not far frome  
5 Hadingtoun, to þat effect þat, þe forme knawin, the  
moist pestiferus nature of þe said monsture may be  
moir easelie evitit; for þis monstre being vnder  
coverture [of a] mannis figure may easeliar endom-  
mage and wers be eschapit than gif it wer moir  
10 deforme and strange of face, behaviour, schap, and  
memberis: Praying þe reidar to apardoun the febil-  
nes of my waike spreit and engyne, gif it can not  
expreme perfytelie ane strange [creature] maid be  
nature, other willing to schaw hir greit strenth or  
15 be [sum] accident turnit be force frome þe commoun  
trade and course. This monstre, being engendrit  
vnder þe figure of a man chyld, first h[ad] ane  
proprietie of nature, flattering all manis Ee and  
sensis þat beheld it, so þat þe commoun peiple wes  
20 in gude hoip of greit vertu[us] to prosper with þe  
tyme in it; other ferdar seing of greit harme[s] and  
dampnage to cum to all þat sould be familiarlie  
acquaintit wi[th it]. This monsture, promovit to sic  
maturitie of aige as it could easelie flatter and  
25 imitat euery manis countenance, speche, and fassoun,  
and subtill to draw out þe secreittis of euery mannis  
mynd and depravat the counsellis to his awin propir  
gayne, enterit in þe court of Scotland þe  
and, having espyit out not onelie factiouns bot singular  
30 personis, addressit the self in þe begynning to James,  
ef[ter] erll of Murray, and Gilbert, þan erll of Cassillis,  
men excellent in the tyme in all vertuus perteing

to ane nobill man and speciall in lufe of the commoun  
 welth of þair cuntre; and, seing þat his nature could  
 not bow to imitat in veritie but onelie to contrafat  
 fenzeitlie þe gudnes of þir two personis, nor 3it change  
 þame to his nature, thocht expedient to leane to þame 5  
 for a tyme, and clym up be þair branches to hiear  
 degre, as þe wod bind clymeth on þe oik and syne  
 with tyme distroyis þe tre þat it wes supportit be.  
 So he, having cum to sum estimatioun throw han-  
 ting of þir nobill lordis (quha wer þan estemit of euery man 10  
 as þair vertuus meritit), wes sone be gud report of  
 þame and ane fenzeit gudnes in him self put in  
 credeit with þe quene regent, verelie ane nobill lady  
 and of greit prudence, bot 3it could not espy þe gilt  
 vyces vnder cullour of vertew hid in þe said monster, 15  
 specialie being clokit be fauour of þe two foirsaid  
 lordis, in quhais company hir g[race] wald neuir  
 have belevit þat sic ane pestilent verm could haue  
 bene hyd. The first experience the said quene had  
 of him wes in sending him to France for certane 20  
 bissines occurrent for þe tyme, quhair he did his  
 commissioun sa weill to his awin intention, and sa  
 far frome þe quenis mynd, that he dissaut þe  
 cardinall of Lorayne, quha ontill þat day thocht him  
 self not onelie auld praticien bot als maister, 3ea 25  
 doctour subtilis, in sic materis of negociatioun. His  
 fals dealing being sone persavit and he greitlie hatit,  
 3it scho being ane lady of greit prudence could not  
 defend hir self from subtiltie, bot within schort tyme  
 be meanis of sic as belevit him to be þair freind he 30  
 crap in credence agane be ane other dur, and vnder  
 ane other cullour; bot 3it could not so weill as he

wald invent new falshead, because of þe auld suspitioun; and, being of auld suspectit, sone p̃ersavit, and in dangerie to be taken reid hand and puneist efter his meritis, he fled out of Leyth and coverit  
5 himself with þe cloik of religioun sa lang as it could serue, bot neuir sa closß bot he keepit ane refuge to sum sanctuarie of þe Papistis, gif þe court had changeit as to þe bischoppis of Sanctandrois and Glasgow, and ṽperis diuerß quhais causß wer in his  
10 protectioun, and þairfoir þe haly doctour Cranstoun depertit to him largelie of þe spoyle of sanct Saluatoris college, and wes manteinit be chamæleon aganis all law and ressoun; besyde þat he wes ane man contaminat in all kynd of vycis. How far afoir  
15 þe cuming hame of þe quene þe kingis moder he wes contrary to all hir actiouns and fauourabill to hir aduersaries and inclynit to hir depriuatioun, it is notourlie knawin bayth in Ingland and Scotland to sic as mellit þan with þe affairis of þe estait in bayth  
20 þe realmis. Efter þe quenis cuming hame he enterit schortlie (be changeing of cullouris and turning out þe other syde of his cloik), and halding him be þe branches of þe erll of Murray and for ane tyme applying him to þe quenis G. heir, that he allone  
25 wes hard in all secreit materis, casting of lytill and lytill þe erle of Murray, and thinking þat he wes strang enewch to stand by himself, on leaning to þe [erle] of Murray. And because þe erll of Murray plesit not mony [interprysis] of mariage than attemptit, as with þe princes of Spayne, with þe d[ui]k  
30 of Anjow, with þe empriouris brother, the said chamæleon applyit himself to all þir parteis, and

changeing hew as the quene sweyt þe ballance of  
 hir mynd and followit þe appetyte of hir lust. And  
 [at lang] the quene, be avyis of hir oncles, devysit  
 to destroy þe erl of Mu[rray], thinking him to be  
 ane greit brydill to refrane hir appetitis, and [im- 5  
 pediment] to leif at libertie of hir plessure; not þat  
 euir he usit ony violence anentis hir, bot þat his  
 honestie wes sa greit that scho wes esch[amit] to  
 attempt ony thing indecent in his presence. Scho  
 þan, being deliberat to distroy him be þe erll of 10  
 Huntlie, went to the nor[th] and he in hir cumpany;  
 and howbeit þe tressoun was oppynnit [planelie],  
 and Johnne Gordoun lying not far of þe town  
 with a greit power, and þe erl of Murray expresslie  
 ludgeit in ane hous separate fra all uþer habitatioun 15  
 and his deid be diuerß wayis socht, this chamæleon,  
 quhether of sempilnes or for layk of foirsicht or for  
 bauldnes of courage I refer to euery manis conscience  
 [þat] doith knaw him, he alone could se no tressoun,  
 could feare no d[angear], and wald neuir beleif þat 20  
 þe erll of Huntlie wald take on hand sic ane in-  
 terpryis: howbeit þair wes gevin aduertisement of  
 it [out] of Ingland and France, l[ette]res taken  
 declarand it and þe mater manif[est] befor all mennis  
 Ene. It wer to lang to rehearse and not verie 25  
 ne[cessar] for þe p[rese]nt, it being knawin to sa mony  
 quhat diuerß purposis wer tane, quhat dangearis  
 eschapit all þe tyme of þat voyage, ontill the quene  
 come to Aberdene agane, and how miraculous wes  
 þe victorie: bot ane thing is not to be pretermittit, 30  
 that þe said chamæleon wes ane of þe reddiest to  
 gnaw þe bainis of þe deed, to spoyle þe qwyk, and

mak his proffeit at þat marcat. Efter this the  
oursey trafficque of mariage growing cauld, the said  
chamæleon, going in Ingland, delt sa betuix þe  
Protestantis and Papistes that he changeit dailie  
5 colouris, sumtyme flattering þe ane, sumtyme þe  
other, and making euery ane of þame beleif that he  
laubourit onelie for þame; and amangis other thingis,  
be ane prevy intelligence with þe quene and verie  
few of þe nobilitie, practiz[it] þe mariage of þe quene  
10 and Henry Lord Dernlie, of þe quhilk he maid neuir  
þe erll of Murray prevy, vntill all wes endit.

## XXVIII.

## ROBERT LINDESAY OF PITSCOTTIE

*(after 1575).*

[Pitscottie's *Historie and Cronicles of Scotland* is extant in many MSS., of which the Laing MS. (Univ. of Edinburgh, Scroll Cat. of Laing MSS., Div. I. No. 218) and the Halkshill MS. are the oldest and best. The former has been taken as the basis of the Scottish Text Society's edition (1899). The Halkshill MS., from which the following passages are printed, is more complete, and is certainly not much, if at all, later than the Laing MS. (a) is from *Jas. IV.* ch. xvi.; (b) is from *Jas. V.* ch. xx.]

(a) ANE MERACKILL SEINE IN THE KIRK OF  
LINLYTGOW.

How the King of Scotland gat wot of his men  
of weiris falsheid: how the captanes of weir  
disobeyit the kingis herauldis: how the king  
maid proclamationnis: Ane merackill seine  
in the kirk of linlytgow, quhan the king was 5  
sittand at his dewosioun.

BE thir Letteris forsaide come to the Kingis  
Maiestie of Scotland he knew weil that his  
men had nocht passit the richt way, and schortlie  
heirefter gat wit that thay war landit at the toun 10  
of Air; quhilk displeisit the king verie gretlie, for he  
beleiffit suirly that thay had beine in france at thaire  
fardest tryst: bot, becaus thay had not keipit his direc-  
tioun, he send archbauldy erle of angus and Schir  
andro wood, witht uther gentillmen and harraulds 15

- of armes, and dischargit the erle of arrane of his  
admerallitie, and wowit to god that he sould nevir  
bruik heretaige in Scotland eftir that day. bot this,  
beand insolent & 3ounge, heirand the terabill message  
5 of the king, and thought he wald nocht obey nor gif  
ovir the admirallschip as the king had comandit him,  
bot passit to the sie and pullit up sailles and pasit  
quhair he pleisit, thinkand that he would cum to  
france in dew tyme; bot the storme of wyndis and  
10 raigis of the sie scatterrit the schippis in sic maner  
that he could not come to his purpois in dew tyme.  
The King heirand of his inprosperus journey, seand  
that france wald get no support of him for the tyme,  
Maid ane proclamatioun hestelie thruche all þe  
15 Realme of Scotland, bay~~th~~ east, west, south, and  
north, als weill in the out yles as in the firm land,  
That all maner of man betwix saxtie and sexteine  
suld be reddie within twentie dayis to pas ~~with~~ him  
quhair he pleisit [~~with~~] xl dayes wictuall, and so to  
20 meit at the borrow muire of Edinburgh~~t~~, and thair to  
pas fordward ~~with~~ the King. This proclamatioun  
was hestelie obeyit, contrair the counsall of Scotlands  
will, that thay wald of naway disobey him, bot evirie  
man maid provesioun hestelie conforme to the chairge  
25 of the proclamatioun. At this tyme the king come  
to linlytgow, quhair he hapnit for the tyme to be at  
the ewinsong, verie sad and dolourous, makand his  
dewosioun to god to send him guid chance and fortun  
in his woyage.  
30 In this meintyme thair come in ane man at the  
Kirkdor, cled in ane blew gowne, beltit about him  
with ane row of lynning claith, ane pair of bots being

on his feit to the gret of his leg, *witht* all uther hoise  
 and claithes conforme thairto; bot he had no thing  
 one his heid bot syd reid 3allow heir behind [&] on  
 his haffatis, quhilk wan doune ovir his schuldaris, bot  
 his foreheid was beld and bair. He schemit ane 5  
 man of lij 3eiris, *witht* ane gret pyk staff in his hand,  
 and come fast fordward amang the lordis cryand and  
 speirand for the king, sayand that he desyrit to speik  
*witht* him, quhill at last he come quhair the king was  
 sittand in the dask at his prayeris: bot, quhen he 10  
 saw the king, he maid him litill rewerence nor salu-  
 tatioun, bot lenit doune on the dask grofleinne beför  
 him, and seid to him in this manere as eftir followis,  
 ‘Schir King, my mother send me to the desyrand  
 the not to pas at this tyme quhair thow art purpoisit, 15  
 for, gif thow dois it, thow will not fair weill in thy  
 journey, nor nane that passis with the: fordere, scho  
 baid the meddill *witht* na weomen, nor use nocht thair  
 counsell, nor lat thame not tuiche thy bodie, nor  
 thow tharis, for, gif thow do it, thow will be conn- 20  
 foundit and brocht to schame.’

Be this man had spokin thair wordis unto the  
 kingis graice, the ewinsong was neir done. and the  
 king pancit on thair wordis, studdiene to gif him ane  
 ansuer, bot in the mientyme, befoire the kingis faice 25  
 and in presence of all his lordis that were about him  
 for the tyme, this man vanished away and cuild na  
 mair be seine nor comprehendit, bot vanished away  
 as he had bein ane blink of the sone or ane quhip of  
 the quhirll wind, and cuild no more be seinne. I 30  
 hard Schir dawid lyndesay, lyoun harrauld, and johne  
 inglis the merschell, qulia wair at that tyme 3oung



men and speciall serwandis to the kingis graice, now  
standand presentlie besyd the king, quha thocht to  
haue layd handis on this man that thy nicht have  
speired fordere tydingis at him; bot all was for nocht;  
5 thay cuild not tuich him, for he wanished away be-  
twix thaine and was no moir seine.

(b) HOW THE KING PASSIT TO THE HIELAND TO  
THE HUNTING.

How the king passit to the hieland to the  
hunting. Hou the erle of athole maid ane  
curius pallice. Hou the erle of athole maid  
10 ane bancatt to the king. The erle of atholes  
expensis. How mony wyld beistis the king  
sleu in the hieland at this tyme.

AND eftir this the king remanit in þe castell [of]  
*Edinburght* sum tymes meckill of that winter tyd.  
15 syne the nixt sommer passit to the hieland to hunt  
in athole, and tuik *with* him his moder Margret,  
quine of Scotland, and ane ambassador of the paippis,  
callit , quha was in Scotland for the tyme.  
þe erle of athole, heran[d] of the kingis cuming, maid  
20 gret prowisioun for him in all thingis perteinand to  
ane prince, that he was als weill seruit and eassed  
*with* all thingis necessar perteinand to his estait as  
he had bene in [his] awin pallice of *Edinburght*. he  
wanted nothing: ffor I hard say this nobill erle of  
25 athole gart mak ane curius pallice to the king and  
to his moder and to the ambassadour, quhair þaj war  
so cassielie and honourabillie ludgit as thay had beine

in ingland, france, italie, or in spaine, concerneing the  
tyme and equivalent for thair hunting and pastyme,  
quhilk was buildit in ane fair medow ane fair pallice  
of greine tymber wood *with* birkis that war greine  
baytht under and abone, quhilk was fassonit in four 5  
quarteris, and in evirie quarter and nuck thairof ane  
gret round, as it had beine ane blockhous, quhilk was  
loftit and jeistit the space of thrie hous hicht; the  
fluir layd *with* greine scheirrittis, *with* sprottis, med-  
wartis, and flouris, that na man knew quhairon he 10  
zeid bot as he had beine in ane gardin. forder, thair  
was two gret roundis in ilk syd of þe 3et, and ane  
gret portculice of trie fallin downe the maner of ane  
barrass 3ett *with* ane gret draw brig, and ane gret  
fowsie and stank of watter of sexteine fute deip and 15  
xxx fute bred, full of watter. And also this pallice  
*with* in was weill sylled and hung *with* fyne tapestrie  
and arasis of silk, and satt and lichtit *with* fyne  
glassin windowis in all airthis, that þis pallice was als  
plesand *with* all necessaris pertenant to ane prince 20  
as it had beine his awin pallice royall at home.  
fforder, this erle gart mak sic provisioun for the king  
and his moder and that stranger the ambassadour  
that thay had all maner of meittis, drinkis, dili-  
cattis that was to be gottin at þat tyme in all 25  
Scotland, ather in burgh or land, that nicht be  
gottin for money, that is to say, all kynd of drinkis,  
as aill, beir, wyne, baytht quhyt wyne and clarot,  
mavasie, muscatie, and allagant, inpechryst, and  
accaquytie: ffforder, þair was of meittis of breid 30  
quhyt breid, main breid, and gaigne breid, *with* fleshis,  
beif, muttone, lamb, veall, and venisoun, guse, gryce,

and capoun, and cuning, and cran, swane, wyld guse,  
peirtreik, and plevar, duik, draik, mortoun, and  
murfoull, *with* goudneis, brissell cok, pownis, black  
cok, and caperkeillzie; and also the stankis that was  
5 round about the pallice was soumand full of all  
delicat fisches, as salmond, peirches, pykis, and eillis,  
*with* all uther kynd of delicat fisches that could be  
gottin in fresche watteris was all reddie to be  
prepairit for that bancatt. syne was thair proper  
10 seuris and cunning baxteris, and also excellent cuikis  
and potingareis *with* confectiounis and droggis for  
thair desertis. all thir thingis beand in ordour and  
prepairit as I haue schawin to 3ow, hallis, chalmeris,  
*with* costlie beding, weschell, and nepprie according  
15 for ane king, nothing was deminischit of his ordour  
more nor he had beine at hame in his awin pallice.

The king remanit in this present wildernes the  
space of thrie dayes and thrie nichtis *with* all his  
cumpanie, as I haue schawin to 3ow afoir. I hard  
20 men say that evirie day that the king was thair cost  
the erle of athole ane thowsand pound in expensis.  
This ambassadour of þe paipis seand þis gret bancat  
and triumpe beand maid in ane vildernes, quhair thair  
was na toune nar be xx myllis, thocht it ane gret  
25 merwell þat sic ane thing sould be in Scotland,  
considdering that it is namit þe ears of þe world be  
uther cuntreis, that thair sould be sic honnestie and  
pollicie in it, and speciallie in the hie hieland, quhair  
thair is bot wood and wildernes; bot maist of all  
30 this ambassadour merwellit, quhen þe king depairtit  
and all men tuk thair leive. The hieland men set  
all this fair pallice in ane fyre þat þe king and his

ambassadour mycht sie. Than the ambassadour said  
to þe king ‘I merwell þat 3e sould thole 3one fair  
pallice to be brunt that 3our grace hes beine so weill  
ludgit into.’ The king ansuerrit to the ambassadour:  
‘it is the vse of our hieland men, thocht þaj be nevir 5  
so weill ludgit, to burne the ludging quhen thay  
depairt.’ This beand done, the king come to dunkell  
that nycht, and on þe morrow to Sanctjohnstoun.  
I hard say þe king at þat tyme in þe bowndis of  
athole and strathrale, that is to say begining at 10  
beneurie and benecrumie betuix thir hillis and the  
bowndis foirsaid, that he slew xxx scoir of harte and  
hynd *with* uther small beistis, as ra and rebuck, wolf  
and fox, and wyld cattis. This was in the 3eir of  
god j<sup>m</sup> v<sup>c</sup> xxviiij 3eiris.

## XXIX.

NICOL BURNE

(1581).

[The following extract, "Of the Praying in Latine," is the fifteenth chapter of Nicol Burne's *Disputation* (Paris: 1st Oct. 1581), one of the Anti-Reformation pamphlets printed abroad and circulated in Scotland by the Jesuit agents. Its main linguistic interest lies in the fact that, in common with all the other Catholic tracts of the late sixteenth century, it shows a purer vernacular than is found in the writings on the other side. The authors of these tracts frequently refer to their opponents' Anglicised Scots (cf. Niniane Winzet on Knox, in the *Buke of Fourscore-thre Questionis*, Antwerp, 1563; and John Hamilton in his *Certaine Orthodox and Catholik Conclusions*, Paris, 1581), and distinctly make it a part of their propaganda to address the people in their "native language." In many cases it is not difficult to see that the endeavour was to some extent an affectation. For some of the eccentricities of the text in these Catholic tracts the foreign printers must be held responsible. An ample selection of passages from James Tyrie, John Hay, John Hamilton, Nicol Burne, and others will be found in the volume of *Catholic Tractates*, edited by Dr T. G. Law (Scottish Text Society, 1901).]

## OF THE PRAYING IN LATINE.

M. **G**IFF the Mess in substance and ceremoneis con- Fol. 49 b  
tene the maner hou God suld be vorshipped  
institut be Christ, as the Papistis sayis, quhy say thay  
not thair Messis in the vulgar tounge that the simpil pepill  
5 quha vnderstandis not Latine may be edifeit thairbie:  
for it was bot ane mocking of God that ignorant pepill  
sat done befoir God babling in ane strange langage tha  
thingis quhilk thay vndirstud not, seing it is vrecittin, gif  
I pray with my tounge, my spreit prayis, bot my mynd  
10 vantis the fruit: quhat than? sal I pray in spreit? bot  
I sall pray in my mynd also. And hou sall he quha

*suppleis the place of the Idiot ansuer Amen to thy benedictione, gif he vndirstand the not?*

B. Thair be tua kynd of prayeris in the kirk, the ane is priuat, quhilk euerie man sayis be him self, the vthir is publik, quhilk the preistis sayis in name of the hail kirk. As to the priuat prayeris, na Catholik denyis bot it is verie expedient that euerie man pray in his auin tounge, to the end he vndirstand that quhilk he sayis, and that thairbie the interior prayer of the hairt may be the mair valkinnit, and conseruit the bettir; and gif, onie man pray in ane vther tounge, it is also expedient that he vnderstand the mening of the vordis at the lest. For the quhilk caus in the Catholik kirk the parentis or godfatheris ar obleist to learne thame quhom thay hald in baptisme the formes of prayeris and Beleif, and instruct thame sufficientlie thairin, sua that thay vndirstand the same: Albeit the principal thing quhilk God requiris is the hairt, that suppois he quha prayis vndirstand nocht perfytlie the vordis quhilk he speikis, yit God, quha lukis in the hairt, vill nocht lat his prayer be in vane. As to the publik prayeris of the kirk, it is not necessar that the pepill vndirstand thame, becaus it is nocht the pepill quha prayis, bot the preistis in the name of the hail kirk, and it is aneuche that thay assist be deuotione liftand vp thair myndis to God or saying thair auin priuat oraisonis, and that be thair deuotione thay may be maid participant of the kirk. As in the synagogue of the Ieuis, the peopill kneu not quhat all thay cerimoneis signifieit, quhilk vas keipit be the preistis and vtheris in offering of thair sacrifices and vther vorshipping of God, and yit thay

did assist vnto thame; ye, sum of the preistis thame selfis miskneu the significatione of thir cerimoneis. Than gif it vas aneuche to the pepill to vndirstand that in sik ane sacrifice consisted the vorshipping of  
5 God, suppois thay had not sua cleir ane vndirstanding of euerie thing that vas done thairin, sua in the catholik kirk, quhen the people assistis to the sacrifice of the Mess, thay acknaulege that thairbie God is vorshippit, and that it is institute for the remem-  
10 brance of Christis death and passione. Albeit thay vndirstand nocht the Latine toung, yit thay ar not destitut of the vtilitie and fruit thairof. And it is nocht vithout greit caus that as in the inscripitione and titil quhilk Pilat fixed vpon the croce of Christ  
15 Iesus thir thre toungis var vrittin, Latine, Greik, and Hebreu, sua in the sacrifice and publik prayeris of the kirk thay ar cheiflie retenit for the conseruatioun of vnitie in the kirk and nationis amang thame selfis; for, gif al thingis var turnit in the  
20 propir langage of euerie cuntrey, na man vald studie to the Latine toung, and thairbie al communicatione amangis Christiane pepil vald schortlie be tane auay, and thairbie eftir greit barbaritie inseu. Mairatour sik publique prayeris and seruice ar keipit mair  
25 perfytlie in thair auin integritie vithout al corruptione; for gif ane natione vald eik or pair onie thing, that vald be incontinent remarkit and reprouit be vther nationis, quhilk culd not be, gif euerie natione had al thai thingis turnit in the auin propir  
30 langage; as ye may se be experience, gif ye vald confer the prayeris of your deformit kirkis, togidder vith the innumerabil translationis of the psalmes,

quhilk ar chaingit according to euerie langage in  
the quhilk thay ar turnit. It is not than vithout  
greit caus, and ane special instinctiōne of the halie  
Ghaist, that thir toungis foirspokin hes bene retened,  
as thay vil be retenit to the end of the varld. And 5  
quhen the Ieuis sall imbrace the Euangel, than sal  
the sacrifice and vther publik prayeris be in the  
Hebreu tounge, according to that quhilk I said befor,  
that on the Croce of Christ thaj thrie toungis onlie  
var vrittin, to signifie that the kirk of Christ suld 10  
vse thay thre toungis cheiflie in his vorshipping, as  
the neu and auld testament ar in thir thre toungis  
in greitast authoritie amangis al pepill.

Nou to cum to the first pairt of your obiection,  
ye proue na thing except onlie that he quha prayis 15  
suld nocht be aluterlie rude or ignorant of that  
tounge in the quhilk he prayis, quhilk I do alreddie  
grant to you. As to the vthir pairt of your argument,  
I confess indeid that that place aucht to be vndir-  
stand of the publique prayeris of the kirk, bot yit it 20  
seruis nathing to your purpose, bot is rather repug-  
nant to the same, and prouis that the common  
seruice of the kirk vas nocht than in the vulgar  
langage quhilk euerie man vndirstude, bot in ane  
vthir langage quhilk vas nocht sua commone to 25  
euerie man. For the vndirstanding of this I reid  
in Chrysostom and vther ancient vryttaris that,  
amangis vther giftis quhilk vas in the primitiue kirk,  
thair vas also the gift of prayer, quhilk consisted in  
this, that quhen the Christianis var gathered togidder 30  
thay quha var indeued vith this gift kneu quhat thing  
vas maist expedient to be asked at God, quhilk thay



craued in name of the haill kirk. Nou becaus it vas expedient to the haill kirk to vndirstand that quhilk thay prayed for, S. Paul desyris him quha ressauis this gift to craue at God the grace of the interpretatione of the same; for the quhilk caus he sayis that he quha spekis vith ane tounge, he spekis to God, and nocht to men, and, eftiruart, he quha propheceis is gretar nor he quha spekis vith tounGIS, except that he interpret him self, that the kirk  
10 may be edifeit. Nou sen this gift of prayer remanis nocht yit in the kirk, bot all thingis quhilk ye craue of God ar put in certane formes of oraisonis, it is nocht necessar that he quha prayis in name of the kirk declair his prayer at that tyme to the pepil.  
15 Bot it is aneuche that it be declairit be ordinar sermonis and exhortationis and vthir sik menis, to the effect that the pepill be instructed quhat ar thay thingis quhilk the kirk in hir publique and ordinar prayeris crauis at God, quhilk is done at all tymes in  
20 the Catholique kirk: As in the tyme of Pasche the pepill knauis that all the prayeris tendis to louing and thankesgeuing to God for the benefeit of the redemptione of the varld: At Vitsonday that the praying tendis to the inuocatione of the halie spirit:  
25 and sua furth of the rest of the seasonis of the hail yeir. Nou that S. Paul forbiddis nocht the publique seruice of the kirk to be done in ane tounge quhilk is nocht vulgare to the haill pepill, ye vill esilie vndirstand, gif ye pleis to note diligentlie this distinctione, that almaist in euerie natione thair vsis to be  
30 ane vulgar tounge quhilk euerie man speikis, and ane vther tounge quhilk is nocht commune to all bot to

the maist learned, as testifeis S. Hierom in his  
commentaris on the epistle to the Galatianis that  
the Galatianis had thair auin vulgar toung, and by  
that the Greik toung; and throuche the hail Orient  
albeit thair vas ane greit number of vulgar toungis, 5  
yit the Greik toung vas commone to thame all. And  
Beda in the descriptione of Britanie vryttis that thair  
is fyue toungis in it, the Inglishe toung, the Britonis  
toung, the Scottis toung, the Pichtis toung, and the  
Latine toung; not that the Latene toung vas vulgare 10  
to onie pepill of Britanie, bot becaus it vas commone  
to thame all, and for that caus it is callit thair  
toung. Sua Sanct Paull quhen he vill that the  
seruice of the kirk suld nocht be in ane strange  
toung, he menis that it suld nocht be in ane toung 15  
quhilk is alluterlie strange and barbar, bot in ane  
toung quhilk is nocht aluyse vnknauin to the pepill,  
as throuche the hail Orient vas the Greik toung,  
and the hail Occident the Latene toung. The quhilk  
interpretatione is gathered maist cleirlye, becaus that 20  
euin in S. Paulis dayes throuche all the Orient the  
publique prayeris and seruice of the kirk vas in the  
Greik toung, albeit thair vas innumerabill vulgar  
toungis amangis sa monie pepill. And thair is na  
probabilitie that euerilk cuntrey did thane turne the 25  
scripture quhilk vsed to be red in the publik seruice  
of the kirk in thair auin vulgar toung, nor yit can  
thair be onie argument produced that sua hes bene  
done. In lyk maner in the Occident, sen the fayth  
vas first planted, ve find na vthar toung to haue bene 30  
used in the publique prayeris of the kirk bot the  
Latene toung, albeit euerie natione, by the Latene

toung quhilk is commone to all, haue thair auin vulgar toungis. And S. Augustine testifeis that in his dayes throuch al Afrik the commone seruice of the kirk vas in the Latene toung, and hou be the  
5 changeing of ane vord quhilk befor vas accustomed, ane greit sklander and tumult of the pepill did vpryse.

Mairatour, quhen S. Paull sayis, 'he that supplis the place of the Idiot, hou sall he ansuer Amen  
10 to thy benedictione, gif he vndirstand the nocht,' he schauis that sic benedictions vas not accustomed to be in the vulgar toung, considering S. Paul callis him ane Idiot quha vnderstandis onlie his auin vulgar toung; and requiris, or rather sup-  
15 ponis, that in the seruice of the kirk thair suld be ane vther to supplie the place of the Idiote, that is, that suld haue farder vndirstanding and intelligence of that toung in the quhilk the seruice of the kirk is said. Bot giff the seruice had bene done in the  
20 vulgar toung, thair mistered na man to haue supplied the place of the Idiot. Than Sanct Paull schauis maist cleirlye that sic seruice vas not exercised in ane vulgar toung, bot in ane vther quhilk vas not commone to the hail pepil, sik as is the Latene toung,  
25 as said is, in Scotland, and throuch the hail Occident, albeit it vas not in the contrare extremitie strange or barbaruse. Bot sen ye haue euer mair this place in your mouthe, and dissauis thairbie the pure pepil, I am constrainit to schau that in your neu deformed  
30 kirk it is alluterlye peruerted be you and the rest of the ministeris, becaus, quhair the Greik and Latene text hes, 'He quha supplis the place of ane Idiote,

hou sall he say Amen,' your ministeris of Geneua in  
monie of thair Bybilis hes turnit it maist deceatfullie  
and malitiouslie, 'he that is ane Idiott, hou sall he  
say Amen'; euin as gif thair var na difference betuix  
ane Idiot and him quha suppleis the place of ane 5  
Idiot. Mairouer, the benediction to the quhilk S.  
Paull sayis Amen suld be ansuered is nauyse prac-  
tised in your deformet kirkis, and nather your Idiotis  
nor thay that suppleis the place of your Idiotis  
Ansueris Amen, as Sanct Paul vill haue ansuered, bot 10  
ye haue turnit Amen in 'So be it,' quhilk is plane  
repugnant to his mening and the practeise of the  
haill kirk, sen ye can not excuse your selfis to say  
that S. Paul vrait to thame quha spak the Hebreu  
tounge, as Amen is Hebreu, considering he vrait to 15  
the Corinth, quha had thair publike seruice in  
Greik, and not in Hebreu, geuing vs ane sufficient  
argument that that vord Amen aucht to be retened  
in al langages, as it hes euer bene retenet befor you  
amang all Christian men. And as the Euangelistis 20  
quha vreit in Greke and thay quha turned the  
Euangelis out of Grek in Latene hes in lyk maner  
retened it, yea, ye your selfis in your bybillis  
sumtymes, persauing that vtheruise ye vald be  
mockit be all men, ar compellit to retene it, as in 25  
the version of the fourtene chaptour of the first to  
the Cor., 'He quha suppleis the roume of the  
vnlearned, hou sall he ansuere Amen': giff ye had  
turned 'hou sall he ansuere So be it,' all the  
varld vald haue lachin at you. And quhat thing can 30  
be thocht mair vane nor to turne tha vordis of Christ  
'Amen, Amen, dico vobis,' 'Sobeit, Sobeit, I say

vnto you'? Thairfoir ye aucht to beleue that it is  
nocht without ane greit myserie that S. Paul and  
the Euangelistis hes euer retened this vord Amen,  
and that nane vther sen thair dayes hes bene sua  
5 bauld as to turne it in onie vther langage, insafar  
that the maist learnet S. Augustine vryttis that it is  
nocht lesum to turne Amen in onie vther vulgar  
langage without the sklender of the hail kirk. Hou  
may ye than purge your selfis, bot in the turning of  
10 Amen in your neu 'Sobeit' ye vald appeir to haue  
bene vysar nor S. Paull and the Euangelistis, and  
that ye haue sklenderit the hail kirk, nocht being  
mouit thairto be onie resson except onlie to mak  
professione that ye are schismakis, and vill haue na  
15 thing commune with Christis kirk. For as concern-  
ing the vnderstanding of the pepill quhilk ye allege  
for your defence, thay vnderstud 'Amen' als veill as  
nou thay do 'sobeit'; and, albeit thay had nocht  
vnderstand it, yit thay var nocht of sua grose ane  
20 spirit bot thay micht haue learned it in les nor half  
ane yeir. Bot, to conclud the mater, I vil discover  
the craft of Sathane, be the quhilk he hes induced  
you to turne Amen in your Sobeit. In all the  
prayeris of the vniuersall kirk in quhatsumeuer pairt  
25 of the varld to our dayes, at the end of all oraisonis  
and benedictionis vsed euer to be ansuered Amen,  
quhilk is ane Hebreu vord, to signifie that the Ieuis  
at the end sall imbrace the Christiane religione, and  
that in thame the militant kirk in ane certane maner  
30 sall be concludit and endit: quhairof ye mak ane  
daylie professione, quhen for the conclusion of all  
our prayeris ve vse euer to say Amen, and protestis

that the prophecie of Christ salbe accomplished of  
ane scheipfald and ane pastore, and that the Ieuis  
albeit thay be reiected for ane tyme, as vrytis S.  
Paul, yit thay sal nocht be reiected for euer, bot at  
the last salbe gathered in the scheipfald of Christ. 5  
Bot ye, as ye haue denyed the fulfilling of the  
prophecies of the calling of the gentiles, and the  
vniuersalitie and visibilitie of the kirk and kingdome  
of Christ, sua be the turning of Amen in Sobeit ye  
protest that the prophecie sall not be compleit of the 10  
calling of the Ieuis, and conuersione of thame to the  
Christiane fayth: this is the craft of Sathan in you,  
quhairbie he laboris to mak all thingis fals quhilk  
hes bene foirspokin of Christ and his eternal king-  
dome, that he may thairbie establis the kingdome 15  
of the Antichrist. God grant you grace to acknau-  
lege your blindnes, and to deliuer your self out of  
the snare of Sathan be vnfenyeit repentance. Amen.

XXX.

JAMES VI.

(1584).

[The following passage and sonnets constitute the Preface to *Ane Schort Treatise conteining some reulis and cautelis to be observit and eschewit in Scottis Poesie*, which was included in *The Essayes of a Prentise in the Divine Art of Poesie* (Edinburgh : Thomas Vautroullier, 1584). The complete pamphlet has been often reprinted. The text here given is from the copy once in the possession of William Drummond of Hawthornden, and now in the library of the University of Edinburgh.]

THE PREFACE TO THE READER.

THE cause why (docile Reader) I haue not  
 dedicat this short treatise to any particular  
 personis (as commounly workis vsis to be) is, that  
 I esteme all thais quha hes already some beginning  
 5 of knowledge, with ane earnest desyre to atteyne  
 to farther, alyke meit for the reading of this worke,  
 or any vther, quhilk may help thame to the atteining  
 to thair fairsaid desyre. Bot as to this work, quhilk  
 is intitulit *The Reulis and cautelis to be obseruit and*  
 10 *eschewit in Scottis Poesie*, ye may maruell parauenture  
 quhairfore I sould haue writtin in that mater, sen  
 sa mony learnit men, baith of auld and of late, hes  
 already written thair of in dyuers and sindry lan-  
 guages: I answer that, nochtwithstanding, I haue  
 15 lykewayis writtin of it, for twa caussis. The ane  
 is: As for them that wrait of auld, lyke as the  
 tyme is changeit sensyne, sa is the ordour of Poesie  
 changeit. For then they obseruit not *Flowing*, nor

eschewit not *Ryming in termes*, besydes sindrie vther thingis, quhilk now we obserue and eschew, and dois weil in sa doing: because that now, quhen the world is waxit auld, we haue all their opinionis in writ, quhilk were learned before our tyme, besydes 5 our awin ingynis, quhair as they then did it onelie be thair awin ingynis, but help of any vther. Thairfore, quhat I speik of Poesie now, I speik of it as being come to mannis age and perfectioun, quhair as then it was bot in the infancie and chyldeheid. 10 The vther cause is: That as for thame that hes written in it of late, there hes neuer ane of thame written in our language. For albeit sindrie hes written of it in English, quhilk is lykest to our language, yit we differ from thame in sindrie reulis 15 of Poesie, as ye will find be experience. I haue lykewayis omittit dyuers figures, quhilkis are necessary to be vsit in verse, for twa causis. The ane is, because they are vsit in all languages, and thairfore are spokin of be *Du Bellay*, and sindrie 20 vtheris, quha hes written in this airt. Quhairfore, gif I wrait of them also, it sould seme that I did bot repete that quhilk they haue written, and yit not sa weil as they haue done already. The vther cause is, that they are figures of Rhetorique and 25 Dialectique, quhilkis airtis I professe nocht, and thairfore will apply to my selfe the counsaile quhilk *Apelles* gaue to the shoemaker, quhen he said to him, seing him find falt with the shankis of the Image of *Venus*, efter that he had found falt with the 30 pantoun, *Ne sutor ultra crepidam*.

I will also wish yow (docile Reidar) that, or ye



cummer yow with reiding thir reulis, ye may find  
 in your self sic a beginning of Nature as ye may  
 put in practise in your verse many of thir foirsaidis  
 preceptis, or euer ye sie them as they are heir set  
 5 down. For gif Nature be nocht the cheif worker in  
 this airt, Reulis wilbe bot a band to Nature, and  
 will mak yow within short space weary of the haill  
 airt: quhair as, gif Nature be cheif, and bent to  
 it, reulis will be ane help and staff to Nature. I  
 10 will end heir, lest my preface be langer nor my  
 purpose and haill mater following: wishing yow,  
 docile Reidar, als gude succes and great proffeit by  
 reiding this short treatise as I tuke earnist and  
 willing panis to blok it, as ye sie, for your cause.  
 15 Fare weill.

## SONNET OF THE AVTHOVR TO THE READER.

SEN for your saik I wryte vpon your airt,  
 Apollo, Pan, and ye O Musis nyne,  
 And thou, O Mercure, for to help thy pairt  
 I do implore, sen thou be thy ingyne,  
 20 Nixt efter Pan had found the quhissill, syne  
 Thou did perfyte that quhilk he bot espyit:  
 And efter that made Argus for to tyne  
 (Quha kepit Io) all his windois by it.  
 Concurre ye Gods, it can not be denyit,  
 25 Sen in your airt of Poësie I wryte.  
 Auld birds to learne by teiching it is tryit:  
*Sic docens discens*, gif ye help to dyte.  
 Then Reidar sie of nature thou haue pairt,  
 Syne laikis thou nocht bot heir to reid the airt.

## SONNET DECIFRING THE PERFYTE POETE.

ANE rype ingyne, ane quick and walkned witt,  
 With sommair reasons, suddenlie applyit,  
 For euery purpose vsing reasons fitt,  
 With skilfulnes, where learning may be spyit,  
 With pithie wordis, for to expres yow by it 5  
 His full intention in his proper leid,  
 The puritie quhairof weill hes he tryit,  
 With memorie to keip quhat he dois reid,  
 With skilfulnes and figuris, quhilks proccid  
 From *Rhetorique*, with euerlasting fame, 10  
 With vthers woundring, preassing with all speid  
 For to atteine to merite sic a name:  
 All thir into the perfyte Poëte be.  
 Goddis, grant I may obtaine the Laurell trie.

## XXXI.

REGISTER OF THE PRIVY COUNCIL<sup>1</sup>

(1618).

## THE STORY OF GORDON OF GICHT.

A NENT oure souerane lordis *letteris* reasit at the Fol. 268 *a*.  
 instance of *Schir* Williame Oliphant of New-  
 toun, knycht, his maiesteis aduocat, for his heynes  
 interesse, and Patrik Levingstoun of Inchcorsie and  
 5 mr williame Levingstoun, his bruther, Makand men- Fol. 268 *b*.  
 tioun That quhair, albeit the beiring and weiring of  
 hagbutis and pistolletis hes bene oftymes prohibite  
 and dischairget be the lawis of this kingdome, not-  
 withstanding it is of treuth that George gordoun of  
 10 geycht, haueing consauit anc haitrent and malice  
 aganis the saidis patrik and mr william leving-  
 stonis, without ony iust caus of offence or iniurie  
 done be thame to him, he, accompaneid with george  
 gordoun, his eldest sone, james baird and johnne  
 15 alschinner, his *servandis*, with vtheris his compliceis,  
 bodin in feir of weir, with swordis, secritis, plaitslevis,  
 and vther wapponis invasiue, and uith pistolletis pro-  
 hibite to be worne as said is, come vpoun the twenty  
 day of Aprile last to the place of coirnecairne, quhair  
 20 umquhill dame Margaret stewart, lady saltoun, lay  
 seik for the tyme, and quhair he looked to haue found  
 the said Patrick. And missing him thair, being in-

<sup>1</sup> See Note, *ante*, p. 156. This extract is from the volume of *Decreta* for Nov. 1617–Nov. 1618.

formed that he wes riddin to the place of tullidone to  
 the baptisme of his susteris bairne, he addrest him  
 selff thair with all speid and come to the said place.  
 Quhairof notice being gevin to the said patrik, he  
 and all these that wer with him come furth and mett 5  
 the said george, ressaued him with all schawis of  
 hairtie love and kyndnes; and he acquate thame with  
 suche outward formes of goodwill and hairtynes as  
 thay could haif wished, and past with thame to  
 denner, intertenying pleasant and familiair discour- 10  
 seis at the denner, with mony promiss and attesta-  
 tionis of his best affectionis to the said patrik and  
 his wyff. And efter denner thay accompaneid him  
 to his horsse, lookeing for nothing les then that he  
 had ony bad or sinister purpois in his hairt aganis 15  
 the said Patrik. Bot afore he tooke horsse he  
 called the said patrik asyde vnto him, and in pres-  
 ence of the minister of rothemay he begun to ques-  
 tioun him anent the testament and latter will maid  
 be the said laite lady, and quarrellit the said patrik 20  
 for suffering hir to mak ony testament, as gif it  
 had lyne in his pouer to haue stayed hir, alledgeing  
 that all that scho had wes his birth right, and  
 that no vtheris had interesse thairto. And, the said  
 patrik haueing verie modestlie and soberlie ansuerit 25  
 him that it wes the ladyis will to mak a testament  
 for the weele of hir oyis, and that he had no reasoun,  
 nather lay it in his pouer, to stay and hinder hir,  
 and that he wald quite his pairt of the said testa-  
 ment for ane plak, so as he micht haue his releif 30  
 of twa thowsand merkis quhairin he stood ingadgeit  
 as cautionair to him self for the said lady, he, not

being content with this the said patrikis ansuer,  
 burst furth in moist bitter and passionat speetcheis  
 aganis him, protesting and avowing with mony hor-  
 5 said patrikis hairt, and that he sould stryk ane daigger to the  
 the harne pañ, vnles he causit the said testament  
 ather to be nullit or reformat to his contentment.  
 And the said George, his sone, presentit ane bend Fol. 269 a.  
 pistollet to the said patrik, of purpois and inten-  
 10 tioun to have schote and slane him thairwith. And  
 he and his said sone, and thair complices, had not  
 faillit at that tyme to have tane some vnhonnest  
 advantage of him, wer not thay wer stayit be the  
 gentlemen present and in company with the said  
 15 patrik for the tyme. And so, finding him selff dis-  
 apoint of his blodie and wicked purpois at that tyme,  
 he past away, with mony threatningis to haue the  
 said patrikis lyff gif the testament wer not reformat  
 agane the nixt meeting. And, schoirtlie thairefter,  
 20 the said lady haueing send for the said mr williams  
 to confer with him vpoun some particulairis con-  
 cerning hir estaite, and he accordinglie haueing ad-  
 drest him selff vnto hir, the said george being  
 informed thair of, and that the said mr williams  
 25 wes riddin to rothemay to his said bruther, quhair  
 he hes dwelt thir sax 3eiris bigane, he resolueing to  
 tak some advantage of thame at that tyme, he,  
 accompaneid with george craufurd, william prat in  
 monkishill, Johnne Abirnethie, his *servitor*, and wil-  
 30 liams essillis in fettircarne, with vtheris his com-  
 pliceis, bodin in feir of weir, with pistolletis prohibite  
 to be worne as said is, come vpoun the sext day

of Maij last to the said place of Rothemay. And the  
 said mr williame persauing him comeing, he addrest  
 him self to meete him, expecting all freindlie and  
 kynd vseing of him, inrespect of the mony good  
 officeis done be the said mr williame to him and 5  
 the mony promiseis of freindship maid be him to  
 the said mr williame. And, at the said mr wil-  
 liames first meeting with him, he persauing the  
 said patrik walking some space asyde with the minis-  
 ter of rothemay, he brak at him in a grite raige 10  
 and furie, and with verie grite difficultie wes he  
 stayed be some personis present for the tyme. And  
 the said mr williame being informed that *Schir* James  
 skene of curriehill, ane of the nomber of the lordis  
 of prevey counsaill, wes than newlie lichtit at the 15  
 kirk of rothemay, he past vnto him, acquaintit the  
 said *Schir* James with the lawles and insolent cariage  
 of the said laird of geicht, and humelie desyrit  
 him, as ane of his maiesteis preuey counsaill, to  
 bind the said laird to the peace. Quhilk the said 20  
*Schir* James did. And, efter the said *Schir* James his  
 returning frome the north, the said laird of geicht  
 being forzetfull of the promise maid for keiping of  
 the peace, he vpoun the threttene day of Maij last  
 directit and send his awne wyff, his eldest sone, 25  
 Johnne Abirnethie, and Andro wood to the place  
 of cornearne in commissioun to the saidis patrik  
 and mr williame, that thay sould caus the said  
 testament be reformed to his contentment, or ellis  
 it sould be the darrest testament that euir wes maid 30  
 in the north. And, the said lady saltoun being  
 delt with to reforme the said testament, scho planelie

declairit that scho wald not alter ane word thair of.  
 Quhilk ansuer being returnit to the said george, he  
 wes so incensit and commovit thairwith that, vpoun  
 the morne thairefter, being the fourtene day of Maij, Fol. 269 b.

5 he, accompaneid with george gordoun, his eldest  
 sone, james baird in the maynis of geicht, william  
 prat in munskishill, william stewart in m<sup>c</sup>tarie,  
 george gordoun in lethintie, waltir ogilvy in  
 dudweik, patrik sinclair of achannachie, johnne  
 10 abirnethie, johnne alexander, and alexander broun,  
 servitouris to the said laird of geycht, and with con-  
 vocatioun of his maiesteis leigeis to the nowmer of  
 ten personis, all bodin in feir of weir with jackis, sec-  
 ritis, steilbonnetis, tua handit swerdis, and vtheris  
 15 wapponis invasiue, and with pistolletis prohibite to  
 be worne as said is, come to the place of cornecarne,  
 quhair he thocht to haue surprysit the saidis patrik  
 and mr willame at denner tyme or cuir thay had  
 bene war of him. And, quhen he come to the place,  
 20 finding the 3ettis oppin, he appointit tua of his ser-  
 vandis to guard the 3et, and he send ane vther up  
 to the hall to try and persave quhair thay wer sitting,  
 resolueing, gif thay had bene togidder, to have slane  
 thame at that same instant. Bot, seing be the pro-  
 25 uidence of god the said patrik wes a litle before  
 riddin to rothemay, he directit his servand james  
 baird to the said mr willame, desyreing him to  
 come and speik with him. And the said mr wil-  
 liame being sitting at his denner, he rais presentlie  
 30 frome the table and went vnto him single and allone  
 without company or wapponis, dreiding no hairme  
 of him, seing, as the said mr willame apprehendit,

all his miscontentment wes aganis his said bruther.  
 And, quhen the said mr williame come vnto him,  
 his servandis past betuix the said mr williame and  
 the 3et, and thairby cutt him schorte of all meanis  
 of retreate to the house. And he him selff enterit 5  
 in most dispytfull and railling speetcheis aganis him,  
 commanding the said mr williame presentlie to gif  
 him satisfactioun in that mater of the testament, or  
 ellis he sould have the said mr williames hairt bloode  
 and that he sould wasche his handis in his blood. 10  
 And the said mr william haueing opponit aganis  
 his furie his awne innocence and impossibilitie to  
 gif him contentment in that mater quhairwith he  
 burdynit him, and then the respect quhilk he aucht  
 to carey to his maiestie and his lawis, and the havie 15  
 wraith and iudgement of god that wold still persew  
 him gif he medlit with the said mr williame his  
 innocent blood, 3it nothing could content him, bot  
 with horrible aitheis he avowed that nane sould re-  
 leve him out of his handis, and that he sould ding 20  
 a sword throughe thame that durst presome to releve  
 him, vttering in this meanetyme mony disdanefull  
 speetcheis aganis his maiestie and his lawis, saying  
 that he knew the wynd of the tolbuith and how to  
 gyde his turne, and that he hes had to do with the 25  
 gritest of Scotland and had outit his turnis aganis  
 thame. And in this forme he detenit and held the  
 said mr williame the space of tua houris as a pri-  
 sonner undir his power, during the quhilk haill space  
 the said mr williame euir expectit that he sould 30  
 have put violent handis in his persone, and that he  
 sould have tane his lyff. And at last he proponnit



this overture vnto the said maister willieme,—that he wold spare his lyff, gif he wold bring his bruther out of rothemay vnto him. Quhilk propositioun being with reasoun reiectit be the said mr willieme, 5 as a mater vnworthie to be hard of and most vn-naturall to have bene performit on his pairt, he than urgeid the said mr willieme to go with him to rothemay, and that he sould tak on with him and that he sould decyde his querrell with the said mr 10 william and his bruther. Quhilk being of the nature of ane challenge, he wes forcet to undirtak the same, purposlie to be red and quite of the said george truble. And so, thay being sinderit, he past in to the place, and with grite intreaty wes moved to tak 15 some refreschement, and then to ly down and tak rest; bot he wes so fer distemperit and careyed with a cruell purpos of revenge as he could tak no rest, bot rease immediatlie, saying to his wyff, ‘Jeane, I can tak no rest. I knaw I will die vpoun 20 a scaffald. Thair is ane evill turne in my hand, quhilk I avow to god presentlie to performe.’ And with that he maid searche for the said mr willieme, sua that he wes constrayned to reteir him selff to ane quiet chalmer and to hyde him selff. And, 25 he persaveing that he could not get the said mr willieme, he with all haist, accompaneid with george gordoun, raid to rothemay, thinking to haue surprysit the said patrik vnawaris. Lyke as, he being walking in quiet maner afore the 3et, he wes almoist 30 surprysit of him, and with grite difficultie relevit him self within the house. The 3ettis quhairof being closed and locked, he chopped verie rudlie at

the 3et, crying and schouting vnto the said patrik  
 to come furth, that he micht have his hairt blood;  
 bot, finding him self frustrat of his wicked purpois,  
 he come bak immediatlie to the place of cornecarne,  
 resolved to have had the said mr williames lyff, 5  
 avowing with mony horrible aithes that he sould  
 neuir see geycht till he had the said mr william  
 and his brotheris lyff, and that it sould coast him  
 his lairdschip of geycht or he sould have thair  
 lyveis, saying thay had bound him to the peace and 10  
 that he caird not for the peace; he had doubled out  
 his turne aganis the best in Scotland; and that he  
 sould go mad, lyke richie the foole, gif he wer not  
 revengeit vpoun thame. And he remanit in the place  
 all that day and tua dayis thairefter, threatning the 15  
 deceing lady to reforme hir testament. And, finding  
 hir constant in hir resolutioun to stand be that quhilk  
 scho had done, he send *commissionairis* to the saidis  
 patrik and mr william to rothemay, quhairvnto  
 the said mr william had reteirit him selff in the 20  
 nicht for eschewing of his raige and furie, command-  
 ing thame outhir to caus him ressaue satisfacioun  
 in that mater of the testament, or than assuire thame  
 that no house in the north sould keepe thame, and  
 behavit him selff so ruidlie and insolentlie within 25  
 the place of cornecarne in the sicht and presence  
 of the diseasit aiget lady that without all doubt he  
 haistned hir death, quhilk fell out that tyme.

XXXII.

ABACUCK BYSSET

(1622).

[Of the *Rolment of Courtis* there are two MSS., both in the handwriting of the author, (a) University of Edinburgh, Laing MSS., No. 395 (from which the following extract is made), and (b) Advocates' Library MSS. 25. 5. 4, which is a copy of (a) and is incomplete. The concluding paragraphs of the long *Preface or Prolog to the godlie and christiane redar* are given by way of commentary on the law-clerk's plea that he wrote simply and in "maternale Scottis." The *Rolment of Courtis* has not been printed.]

FROM THE PROLOG TO THE REDAR.

**A***FTER* describing the plan of his book, Bysset proceeds  
to refer to certane speciall remembrances and p. 28 a.  
annotationis direct be me the writtare as authoure  
concerning the causis of my writting and directing  
5 thairof to the godlie and christiane redaris, tuiching  
ilk pairt of the samin &c.; dedicate to his hienes that  
now regneth, and directed be his maiesties command  
and licence to be imprentted: and quhairanentis I  
haue takin greit panes and travellis that the samin  
10 and memorie thairof decay and perische nocht,  
beand sa wirthie and remembirabill a wark of the  
monvmmentis and antiquities abonewrittin. *Quhilk*  
gif his maiestie considder and graciouslie acceptis  
of me his obedient liege and subject (as assuredlie  
15 I hoip his maiestie will do), I sall endevoir my self  
according to my bundin dewitie to performe and  
accompleis (be godis grace) ane bettir and mair

p. 28 b.

prolix wark anentis the fundamentale monvmentis  
and antiquities of this his hienes realme of Scotland,  
to the glorie of god, his maiesteis kinglie honoure,  
and commoun wealth of this his hienes natiue  
cuntrie, &c.

5

And because the declaratioun of the monvmentis  
of this wark consistis maist in the computatioun of  
the tymes and daittis of the samin, I haue thairfoir  
set down all the daittis of any notabill monvment at  
lenth for the commounis and sick as knawis nocht 10  
figouris; and at the end thairof I haue put þe daittis  
be sepharis, for the suirare bettir memoire and  
knowlege, baith of the lerned and vnlerned. Lyke  
as in the deductioun and declaratioun of these pro-  
cesss and materis I haue nocht bene copius in 15  
langaig be far drevin, uncouth, evill placed termis,  
and multiplicatioun of wordis be paraphaces or cir-  
cumloquutioun of speich, silogismes, and refutatioun  
of argumentis be parablis or comparesonis; nor haue  
I adhered to auld proverbis or bywordis, fair, flatter- 20  
ring, fenzeit, and counterfuit fictionis, uttered be  
archadicienis, maid vp, counterfuit, and phrasing lan-  
gaige; nethir haue I vsed minzeard nor effeminate  
taunting invectiue nor skornefull wordis, vane, saterik,  
or louse wowsting and wantting speeches; nor haue 25  
I over fauourable or lovinglie loved or prased, or 3it  
haue I over disdanefullie detracted, disprased, laked,  
or outbraded onywyis; nethir 3it haue I prophaned  
nor abused the halie and sacreit scripturis be vnlerned  
and vnskilfull applicationis, as sum of the vulgare 30  
and raschest, raylling, simpillest, commounis doith  
eftir thair awin wane, fantastical, fantassies, without

any authoritie, schame, vnderstanding, or knowlege:  
Bot be the contrare I haue writtin reuerendlie and  
spairinglie, vsand my awin maternale scottis langaige  
or mother tung (as we call it) in als pithie, schorte,  
5 and compendius termes and clene dictionare, accord-  
ing to my simpill judgment and knowlege, for  
oppyning vp and declaratioun of the treuth of my  
intentioun of the mater or purpose in hand and  
making it sensabill to the vnlernd and vulgare sortis  
10 vnderstanding. Sua that by the reiding, sicht, and  
considderratioun heirof all godlie reidaris of mair  
bettir pregnant ingynis and guid spreittis may frame  
and conforme thair writtingis, speiches, lyves, and  
maneris according heirto, as oure umquhill maist  
15 gratius souerane lord and king his maiestie in his p. 29 a.  
leirned, excellent, fatherlie, counsallis, sett furth be  
his hienes as authoure in goldin sentences, and nocht  
onlie caused to be imprinted bot put in practese be  
his maiesties self in his maist godlie lyfe and halie  
20 conversatioun (to the comforte of ws all), as patrone  
of patrones, hes teiched and instructed ws. And fra  
quhat I haue done heiranentis desyris the godlie and  
christiane reidaris to tak in guid pairt: Seing I  
haue spaired na travellis nor panes that the memorie  
25 of thir monvmentis decay nocht, bot be preserued  
in remembrance of his maiesties maist wirthy and  
godlie foirbearis, in exampill to vtheris heireftir to  
follow and continew in the lyke. Sua I rest

Yourre assured freind Is BEST.

30

*My name, iff 3e wald knaw, and quhat I am,  
The last twa wordis contenis in annagram.*



IV.

APPENDIX  
OF EARLY-TRANSITION TEXTS.

A.

FROM *RATIS RAVING*

(c. 1480).

[Cambridge MS. (K. k. 1. 5), Bk. I. ll. 1722-1814 (ed. Lumby,  
E. E. T. S. 1870).]

AN EXHORTATION TO VIRTUE.

Þis eild is wnfair of fassoun,  
And failþes of perfectioun,  
Off seymlynes of hyd & hair,  
Þat [n]euer may be restoryd mair.  
5 Beand of wer condicioun,  
It is forþhet discrecioun,  
And, as of Child of þhong maner,  
Wil change fantasiis seire,  
For lytil blythe, for lytil wraith,  
10 For lytil leif, for lytil laith,  
Fra tyme haif woirn awaye resoun—  
Sik is of eild conclusioun.  
As grypt 3ovthed has na knaving,  
Richt sa gret eild has tynt þæt thing

Fol. 35 *b*.

That it eir knev : quhat is þer þan,  
 Lyvand by kynd, of ony man?  
 Richt *nocht*, bot gud recorde or evil,  
 As he determinit in his will,  
 Or in his deid, or þan *in* baith, 5  
 Quheþer it proffit war, or skaith.  
 Bot geve he set him in al thing,  
 To be wertus in his lifing,  
 It is to deme þat he nicht emplese  
 Til wertu and to gudlinesse. 10  
 And for þe gud of richt riches  
 On to wise men rewardit be,  
 For lyf in Ioie sal sic as he,  
 Baith in his tyme and efterwart.  
 Bot quha sa chesß *nocht* that part, 15  
 And wyciously, quhill he is here,  
 Disspendis furt/*ht* syk werkis sere,  
 Rycht of diseß al thing mone have;  
 For thocht, and will, and al the laif  
 Of his spreitis ar set to bee 20  
 In anger and perplexitee,  
 To bring to purpos ill zarnynge,  
 In al the tyme of his levinge.  
 Of angre and ire fulfyllt is,  
 Sa sal he here have lytil blis, 25  
 And efterwart pwniscionne,  
 For he disspendyt his resone  
 In wycis agan kindly skill :  
 That mone be pwnist, at his wyll  
 That lord is our al kindly thinge, 30  
 And ordand thaim in thar doinge  
 For gud deid suld revardyt bee,  
 And pwnist for iniquitee.  
 And þocht thar war noþer hell nor hewyne,  
 3it this opvnyone haldis ewyne 35



- All the philosophur<sup>is</sup>, leß and mare,  
 That to be wertewis better it ware  
 Than viciouß in ony thinge.  
 For fyrst wertew of al moving,  
 5 That sterys kind in al degre,  
 Wyll ay reward al gud bounte,  
 And punyß wyce be sumkyne way,  
 Þocht ilke man it ken ne may :  
 For name may knaw, na wyt, na fynd,  
 10 The syndrynes of courß and kind.  
 For thi trow to the visest men  
 Of sciens, that couth tech and ken,  
 As virgyll, plato, socratas,  
 Ypocras, arastoteles,  
 15 And alsua salamone the wys,  
 Al thir determys one a wyß,  
 With vthir may than I can say,  
 That better is to be vertwiß ay  
 Than vn honest or viciouß.  
 20 For vertew is ay pretiouß,  
 And wyß corrupyt is al way,  
 That nan may efter of it say,  
 Bot scaith and blam and wnfarnes.  
 Quharfor It suld be lufyt les  
 25 Than suld wertew be courß of kind.  
 Than suld al bestis have in mynd  
 That kind has grantyt to knowinge  
 Be twene vertew and vicious thinge.  
  
 Now, pene, I pray the rest the here,  
 30 For now is endyt this matere ;  
 The quhilk is ratis raving cald,  
 Bot for na raving I it hald ;  
 Bot for rycht wys and gud teching,  
 And weill declaris syndry thinge,

Fol. 36.

That is *rycht* nedfull for to know,  
 As the sentens It wyll schaw.  
 And to gret god be the lovyng  
 Quhais graice has grantit this ending,  
 And tyll his blis his saul mote bringe, 5  
 That *trawell* tuk of this tretim.  
 And the vrytar, for his meid,  
 God grant *hym* euer weill to speid,  
 And gyf hym grace sa here to do,  
 The blys of hevyne that he cum to. 10

## B.

FROM *THE BRUCE*

(1489).

[These extracts are from the First Book of the Edinburgh MS. (Adv. Lib. 19. 2. 2.) transcribed by Ramsay in 1489. The corresponding portions in the earlier Cambridge MS., 1487 (St John's Coll. G. 23), are lost. In the Edinburgh MS. the Middle Scots characteristics are more strongly marked than in the Cambridge MS.]

## (a) THE POET'S PROEM.

Fol. 1 a.

Storys to rede ar delitabill,  
 Suppos þat þai be nocht bot fabill;  
 Þan suld storys þat suthfast wer,  
 And þai war said on gud maner,  
 Hawe doubill plesance in heryng. 15  
 Þe fyrst plesance is þe carpyng,  
 And þe toþir þe suthfastnes,  
 Þat schawys þe thing *rycht* as it wes;  
 And suth thyngis þat ar likand  
 Tyll manys heryng ar plesand. 20

- þarfor I wald fayne set my will,  
 Giff my wyt mycht suffice þartill,  
 To put in wryt a suthfast story,  
 Þat it lest ay furth in memory,  
 5 Swa þat na lenth of tyme it let,  
 Na ger it haly be forȝet.  
 For aulde storys þat men redys,  
 Representis to þaim þe dedys  
 Of stalwart folk þat lywynt ar,  
 10 Rycht as þai þan in presence war.  
 And, certis, þai suld weill hawe pryß  
 Þat in þar tyme war wycht and wyß,  
 And led thar lyff in gret trawail,  
 And oft in hard stour off bataill  
 15 Wan [richt] gret price off chewalry,  
 And war woydyt off cowardy.  
 As wes king Robert off Scotland,  
 Þat hardy wes off hart and hand ;  
 And gud Schyr Iames off Douglas,  
 20 Þat in his tyme sa worthy was,  
 Þat off hys price & hys bounte  
 In fer landis renownyt wes he.  
 Off þaim I thynk þis buk to ma ;  
 Now god gyff grace þat I may swa  
 25 Tret it, and bryng it till endyng,  
 Þat I say nochȝt bot suthfast thing !

## (b) LORD DOUGLAS.

- To sanct Androws he come in hy,  
 Quhar þe byschop full curtasly  
 Resavyt him, and gert him wer  
 30 His knyvyys, forouth him to scher ;

And cled him *rycht* honorabilly,  
 And gert ordayn quhar he suld ly.  
 A weile gret quhile þar duellyt he ;  
 All men lufyt him for his bounte ;  
 For he wes off full fayr effer, 5  
 Wyß, curtailß, and deboner ;  
 Larg and luffand als wes he,  
 And our all thing luffyt lawte.  
 Leavte to luff is gretumly ;  
 Throuch leavte liffis men *rycht*wisly : 10  
 With A wertu & leavte  
 A man may zeit sufficyand be :  
 And but leawte may nane haiff price,  
 Quheþir he be *wycht* or he be wyß ;  
 For quhar it failzeys, na wertu 15  
 May be off price, na off valu,  
 To mak a man sa gud, þat he  
 May symply gud man callyt be.  
 He wes in all his dedis lele ;  
 For him dedeynzeit *nocht* to dele 20  
 With *trechery*, na with falset.  
 His hart on hey honour wes [set] :  
 And hym *contenyt* on sic maner,  
 Þat all him luffyt þat war him ner.  
 Bot he wes *nocht* sa fayr, þat we 25  
 Suld spek gretly off his beaute :  
 In wysage wes he sumdeill gray,  
 And had blak har, as ic hard say ;  
 Bot off lymmys he wes weill maid,  
 With banys gret & schuldrys braid. 30  
 His body wes weyll [maid and lenye,]  
 As þai þat saw hym said to me.  
 Quhen he wes blyth, he wes luffly,  
 And meyk and sweyt in cumpany :

- Bot quha in battaill mycht him se,  
 All *opir* contenance had he.  
 And in spek wlispyt he sumdeill;  
 Bot þat sat him rycht wondre weill.  
 5 Till gud Ector of Troy mycht he  
 In mony thingis liknyt be.  
 Ector had blak har as he had,  
 And stark lymmys and rycht weill maid;  
 And wlispyt alsua as did he,  
 10 And wes fullfyllt of leawte,  
 & wes curtaiß and wyß and wycht.  
 Bot off mazheid and mekill mycht,  
 Till Ector dar I nane comper  
 Off all þat euir in warldys wer.  
 15 Þe quhethyr in his tyme sa wrocht he,  
 Þat he suld gretly lovyt be.

## C.

FROM *LANCELOT OF THE LAIK*

(c. 1490).

[Cambridge MS., K. K. 1. 5, ll. 1-208, from the E. E. T. S. text (ed. Skeat, 1865).]

## THE PROLOGUE.

- The soft morow ande The lustee Aperill,  
 The wynter set, the stormys in exill,  
 Quhen that the brycht and fresch illumynare  
 20 Uprisith arly in his fyre chare  
 His hot courß in to the orient,  
 And frome his spere his goldine stremis sent

Fol. 1 a.

Wpone the grond, in maner off mesag,  
 One euery thing to valkyne thar curage,  
 That natur haith set wnder hire mycht,  
 Boith gyrß, and flour, *and* euery lusty vicht :  
 And namly thame that felith the assay 5  
 Of lufe, to schew the kalendis of may,  
 Throw birdis songe *with* opine wox one hy,  
 That sessit not one lufaris for to cry,  
 Lest thai forðhet, throw slewth of Ignorans,  
 The old wsage of lowis obseruans. 10  
 And frome I can the bricht face asspy,  
 It deuít me no langare fore to ly,  
 Nore that loue schuld slouth in to me finde,  
 Bot walkine furth, bewalinge in my mynde  
 The dredful lyve endurit al to longe, 15  
 Sufferans in loue of sorouful harmys stronge,  
 The scharpe dais and the hewy ðerys  
 Quhill phebus thris haith passith al *his* speris,  
 Vithoutine hope ore traistinge of comfort ;  
 So be such meine fatit was my sort. 20  
 Thus in my saull Rolinge al my wo,  
 My carful hart carwing can in two  
 The derdful suerd of lowis hot dissire ;  
 So be the morow set I was a-fyre  
 In felinge of the acceß hot & colde, 25  
 That haith my hart in sich a fevir holde,  
 Only to me thare was none vthir eß  
 Bot thinkine *qu*how I schulde my lady pleß.  
 The scharp assay and ek the inwart peine  
 Of dowblit wo me neulyngis can constrein, 30  
 Quhen that I have remembrit one my *thocht*  
 How sche, quhois bewte al my harm haith wrocht,  
 Ne knouith not how I ame wo begone,  
 Nor how that I ame of hire *seruandis* one ;

- And in my self I can nocht fynde the meyne  
 In to quhat wyß I sal my wo compleine.  
 Thus in the feild I walkith to & froo,  
 As thochtful wicht that felt of nocht bot woo ;  
 5    Syne to o gardinge, that weß weil besen,  
 Of quiche the feild was al depaynt wíth gren.  
 The tendyre and the lusty flourís new  
 Up throue the gren vpone thar stalkís grew  
 Azhane the sone, and thare levis spred,  
 10    Quharwíth that al the gardinge was iclede ;  
 That pryapus, in to his tyme before,  
 In o lustear walkith nevir more ;  
 And al about enweronyt and iclosit  
 One sich o wyß, that none wíthin supposit  
 15    Fore to be sen wíth ony vicht thare owt ;  
 So dide the levis clos it all about.  
 Thar was the flour, thar was the quen alpest,  
 Rycht wery being of the nychtís rest,  
 Wnclosing gane the crownel for the day ;  
 20    The brycht sone illumynit haith the spray,  
 The nychtís sobir ande the most schowrís,  
 As cristoll terys wíthhong vpone the flourís,  
 Haith vpwarpith In the lusty aire,  
 The morow makith soft, ameyne, and faire ;  
 25    And the byrdís thar mychty voce out throng,  
 Quhill al the wood resonite of thar songe,  
 That gret confort till ony vicht it wer  
 That plessith thame of lustenes to here.  
 Bot gladneß til the thochtful, auer mo  
 30    The more he seith, the more he haith of wo.  
 Thar was the garding wíth the flourís ourfret,  
 Quich is in posy fore my lady set,  
 That hire Represent to me oft befor,  
 & thane also ; thus al day gan be sor

Fol. 2 a.

Of tho~~ch~~t my gost w~~it~~h torment occupy,  
 That I became in to one exasy,  
 Ore slep, or how I not ; bot so befell  
 My wo haith done my livis gost expell,  
 And in sich wiß weil long I can endwr ; 5  
 So me betid o wondir aventur.  
 As I thus lay Ry~~ch~~t to my spreit vas sen  
 A birde, þat was as ony lawrare gren,  
 Alicht, and sayth in to hir bird's chere ;  
 'O woful wrech, that levis in to were ! 10  
 To schew the thus the god of loue me sent,  
 That of thi *ser*uice no thing is content,  
 For in his court þhoue lewith *iz* disspar,  
 And vilfully sustenis al thi care,  
 And schapith no thinge of thine awn remede, 15  
 Bot clepith ay and cryith apone dede.  
 Þhow callith the bird's be morow fro thar bour's,  
 Þhoue devith boith the erbis and the flour's,  
 And clepit hyme vnfaithful king of lowe,  
 Þow dewith hyme in to h's rigne abuse, 20  
 Þhow tempith hyme, þhoue doith thi self no gud,  
 Þhoue are o mōn of wit al destitude.  
 Wot þhoue no~~ch~~t that al liwis creatwre  
 Haith of thi wo *iz* to h's hand the cwre ?  
 And set þhoue clep one erbis and one treis, 25  
 Sche her's not thi wo, nore þhit sche seis ;  
 For none may know the dirkneß of thi tho~~ch~~t,  
 Ne blamyth *her* thi wo sche knowith no~~ch~~t.  
 And it is weil accordinge it be so  
 He suffir harme, that to redreß h's wo 30  
 Previdith not ; for long ore he be sonde,  
 Holl of his leich, that schewith not h's vound.  
 And of owid þe autor schall þhow know  
 Of lufe that seith, for to consel or schow,



The last he clepith althir best of two ;  
 And that is suth, and sal be euer mo.  
 And loue also haith chargit me to say,  
 Set þhoue presume, ore beleif, þe assay  
 5 Of his *seruice*, as it wil ryne ore go,  
 Preswme it not, fore it wil not be so ;  
 Al magre thine a *seruand* schal þow bee.  
 And as tueching thine *aduersyte*,  
 Complen and sek of the ramed, the cwre,  
 10 Ore, gif þhow likith, furth thi wo endure.  
 And, as me thoc<sup>ht</sup>, I ansuerde azaine  
 Thus to the byrde, in wordis schort and plane :  
 ‘ It ganyth not, as I have harde Recorde,  
 The *seruand* for to disput w<sup>it</sup>h þe lord ;  
 15 Bot well he knowith of al my vo the quhy,  
 And in quhat wyß he hath me set, quhar I  
 Nore may I not, nore can I not attane,  
 Nore to hir hienes dare I not complane.’  
 ‘ Ful ! ’ *quod* the bird, ‘ lat be thi nyß dispare,  
 20 For in this erith no lady is so fare,  
 So hie estat, nore of so gret emprisß,  
 That in hire self haith visdome ore gentrice,  
 Yf that o wicht, that worthy is to be  
 Of lovis court, schew til her that he  
 25 Seruith hire in lovis hartly wyß,  
 That schall thar for hyme hating or dispisß.  
 The god of love thus chargit the, at schort,  
 That to thi lady þhoue thi wo Report ;  
 Yf þhoue may not, thi plant schall þhov vrit.  
 30 Se, as þhoue cane, be maner oft endit  
 In metir quhich that no man haith susspek,  
 Set oft tyme thai contenyng gret effecc ;  
 Thus one sume wyß þhow schal thi wo declar.  
 And, for thir sedulis and thir billis are

Fol. 3 a.

So generall, and ek so schort at lyte,  
 And swme of thaim is lost the appetit,  
 Sum trety schall þhoue for þi lady sak,  
 That wnkouth is, als tak one hand and mak,  
 Of love, ore armys, or of *sum* othir thing, 5  
 That may hir one to thi Remembryng brynge;  
 Qwich soundith Not one to no hewynes,  
 Bot one to gladneß and to lusteneß,  
 That þhoue belevis may thi lady pleß,  
 To have hir thonk and be one to hir eß; 10  
 That sche may wit in *seruice* þhow art one.  
 Faire weil,' *quod* sche, 'thus schal þhow the dispone,  
 And mak thi self als mery as þhoue may,  
 It helpith not thus fore to wex al way.'  
 With that, the bird sche haith hir leif tak, 15  
 For fere of quich I can onone to wak;  
 Sche was ago, and to my self *thocht* I  
 Quhat may þis meyne? quhat may this signify?  
 Is it of troucht, or of illusioune?  
 Bot finaly, as in conclusioune, 20  
 Be as be may, I schal me not discharge,  
 Sen it apperith be of lovis charg;  
 And ek myne hart none othir bissynes  
 Haith bot my ladice *seruice*, as I geß;  
 Among al vtheris I schal one honde tak 25  
 This litil occupatioune for hire sak.  
 Bot hyme I pray, the mychty gode of loue,  
 That sitith hie in to his spir abuf,  
 (At *command* of o wyß, quhois visioune  
 My gost haith takin this opvnioune,) 30  
 That my lawboure may to my lady pleß  
 And do wnto hir ladeschip *sum* eß,  
 So that my *trauell* be *nocht* tynt, and I  
 Quhat vtheris say setith nothing by.

For wel I know that, be thi world's fame,  
 It schal not be bot hurting to my name,  
 Quhen that thai here my febil negligens,  
 That empit is, and bare of eloquens,  
 5 Of discreditioune, and ek of Retoryk ;  
 The metire and the cuning both elyk  
 So fere discording frome perfeccioune ;  
 Quhilk I submyt to the correccioune  
 Of þaim the quhich that is discret & wyß,  
 10 And enterit is of loue in the seruice ;  
 Quhich knouyth that no lovare dare wit/stande  
 Quhat loue hyme chargit he mot tak one honde,  
 Deith, or defam, or ony maner wo ;  
 And at this tyme with me it stant rycht so,  
 15 As I that dar makine no demande  
 To quhat I wot it lykith loue commande.  
 Tueching his chargis, as with al destitut,  
 Within my mynd shortly I conclud  
 For to fulfill, for ned I mot do so.  
 20 Thane in my thocht rolling to and fro  
 Quhare that I mycht sum wnkouth mater fynde,  
 Quhill at þe last it fell in to my mynd  
 Of o story, that I befor had sene,  
 That both of loue and armys can conten,  
 25 Was of o knyght clepit lancelet of þe laik,  
 The sone of bane was, king of albanak ;  
 Of quhois fame and worschipful dedis  
 Clerkis in to diuers bukis redis,  
 Of quhome I thynk her sum thing for to writ  
 30 At lous charge and, as I cane, endit ;  
 Set men tharin sal by experiens  
 Know my consait, and al my negligens.  
 . . . . .

Fol. 3 b.

## D.

## FROM RAUF COILGEAR.

[From the unique copy in the Advocates' Library of Lekpreuik's printed version (1572) of the old alliterative poem *Rauf Coilgear* (ll. 363-648). The poem has been printed by Laing (*Select Remains*, 1822, n. ed. 1885); by S. J. Hertridge (E. E. T. S. 1882); by M. Tonndorf, Berlin, 1894; and by F. J. Amours, in *Scottish Alliterative Poems* (S. T. S. 1897).]

## RAUF'S JOURNEY TO COURT.

¶ Than vpon the morne airlie, quhen the day dew,  
 The Coilgear had greit thocht quhat he had vnder tane;  
 He kest twa Creillis on ane Capill with Coillis anew,  
 Wandit thame with widdeis, to wend on that wane.  
 'Mary, it is not my counsall, bot 3one man that 3e knew,      5  
 To do 3ow in his gentrise,' said Gyliane.  
 'Thow gaif him ane outrageous blaw & greit boist blew;  
 In faith, thow suld haue bocht it deir, & he had bene allane.  
 For thy, hald 3ow fra the Court, for ocht that may be:  
     3one man that thow outrayd      10  
     Is not sa simpill as he said;  
     Thairon my lyfe dar I layd,  
     That sall thow heir and se.'

¶ '3ea, Dame, haue nane dreid of my lyfe to day,  
 Lat me wirk as I will, the weird is mine awin.      15  
 I spak not out of ressoun, the suith gif I sall say,  
 To Wymond of the Wardrop, war the suith knawin;  
 That I haue hecht I sall hald, happin as it may,  
 Quhiddel sa it gang to greif or to gawin.'  
 He caught twa Creillis on ane capill & catchit on his way      20  
 Ouir the Daillis sa derf, be the day was dawin;  
 The hie way to Paris, in all that he mocht  
     With ane quhip in his hand,  
     Cantlie on catchand,

To fulfill his cunnand,  
To the Court socht.

¶ Graith thocht of the grant had the gude King,  
And callit Schir Rolland him till and gaif commandment,  
5 Ane man he traistit in, maist atour all vther thing,  
That neuer wald set him on assay withoutin his assent :  
'Tak thy hors and thy harnes in the morning,  
For to watche weill the wayis, I wald that thou went ;  
Gif thou meitis ony leid lent on the ling,  
10 Gar thame boun to this Burgh, I tell the mine Intent ;  
Or gyf thou seis ony man cumming furth the way,  
Quhat sumeuer that he be,  
Bring him haistely to me,  
Befoir none that I him se  
15 In this hall the day.'

¶ Schir Rolland had greit ferly, and in hart kest  
Quhat that suld betakin that the King tald ;  
Vpon Solempnit 3ule day quhen ilk man suld rest,  
That him behouit neidlingis to watche on the wald,  
20 Quhen his God to serue he suld haue him drest ;  
And syne, with ane blyith cheir, buskit that bald.  
Out of Paris proudly he preikit full prest  
Intill his harnes all haill his hechtis for to hald ;  
He vmbekest the countrie outwith the toun ;  
25 He saw na thing on steir,  
Nouthar fer nor neir,  
Bot the feildis in feir,  
Dailis and down.

¶ He huit and he houerit, quhill midmorne and mair,  
Behaldand the hie hillis, and passage sa plane ;  
30 Sa saw he quhair the Coilzeare come with all his fair,  
With twa Creillis on ane Capill ; thairof was he fane.

He followit to him haistely among the holtis hair,  
 For to bring him to the King, at bidding full bane.  
 Courtesly to the Knicht kneillit the Coilgear;  
 And Schir Rolland him self salust him agane,  
 Syne bad him leif his courtasie, and boun him to ga. 5

He said: 'Withoutin letting,  
 Thow mon to Paris to the King,  
 Speid the fast in ane ling,  
 Sen I find na ma.'

¶ 'In faith,' said the Coilgear, '3it was I neuer sa nyse, 10  
 Schir Knicht, it is na courtasie commounis to scorne;  
 Thair is mony better than I cummis oft to Parys,  
 'That the King wait not of, nouthur nicht nor morne.  
 For to townsill me or tit me, thocht foull be my clais,  
 Or I be dantit on sic wyse, my lyfe salbe lorne.' 15

'Do way,' said Schir Rolland, 'me think thow art not wise,  
 I rid thow at bidding be, be all that we haue sworne,  
 And call thow it na scorning, bot do as I the ken,  
 Sen thow hes hard mine Intent;  
 It is the Kingis commandement, 20  
 At this tyme thow suld haue went,  
 And I had met sic ten.'

¶ 'I am bot ane mad man, that thow hes heir met,  
 I haue na myster to matche with maisterfull men;  
 Fairand our the feildis, Fewell to fet, 25  
 And oft fylit my feit in mony foull fen;  
 Gangand with laidis, my gouerning to get.  
 Thair is mony Carll in the countrie thow may nocht ken;  
 I sall hald that I haue hecht, bot I be hard set,  
 'To Wymond of the Wardrop, I wait full weill quhen.' 30  
 'Sa thriue I,' said Rolland, 'it is mine Intent,  
 That nouthur to Wymond nor Will  
 Thow sall hald nor hecht till,

Quhill I haue brocht the to fulfill  
The Kingis commandment.'

¶ The Carll beheld to the Knicht, as he stude than ;  
He bair grauit in Gold and Gowlis in grene,  
5 Glitterand full gaylie quhen Glemis began,  
Ane Tyger ticht to ane tre, ane takin of tene.  
Trewlie that tenefull was trimland than,  
Semelie schapin and schroud in that Scheild schene ;  
Mekle worschip of weir worthylye he wan,  
10 Befoir into fechting with mony worthie sene.  
His Basnet was bordourit and burneist bricht  
With stanis of Beriall deir,  
Dyamountis and Sapheir,  
Riche Rubeis in feir,  
15 Reulit full richt.

His plaitis properlie picht attour with precious stanis  
And his Pulanis full prest of that ilk peir ;  
Greit Graipis of Gold his Greis for the nanis,  
And his Cussanis cumlie schynand full cleir ;  
20 Bricht braissaris of steill about his arme banis,  
Blandit with Beriallis and Cristallis cleir ;  
'Ticht our with Thopas, and trew lufe atanis ;  
The teind of his iewellis to tell war full teir.  
His Sadill circulit and set, richt sa on ilk syde,  
25 His brydill bellisand and gay  
His steid stout on stray,  
He was the Ryallest of array,  
On Ronsy nicht ryde.

¶ Of that Ryall array that Rolland in raid,  
30 Rauf rusit in his hart of that Ryall thing :  
'He is the gayest in geir that euer on ground glaid.  
Haue he grace to the gre in ilk Iornaying ;  
War he ane manly man, as he is weill maid,

He war full michtie, with magre durst abyde his meting.  
 He bad the Coilgear in wraith swyth withoutin baid  
 Cast the Creillis fra the Capill, and gang to the King.

‘In faith, it war greit schame,’ said the Coilgear,

‘I vndertuk thay suld be brocht,

5

This day for ocht that be mocht ;

Schir Knicht, that word is for nocht

That thow Carpis thair.’

¶ ‘Thow huifis on thir holtis, and haldis me heir,  
 Quhill half the haill day may the hicht haue ;’

10

‘Be Christ that was Cristinnit, and his Mother cleir,

Thow sall catche to the Court that sall not be to craue.

It micht be preifit preiudice, bot gif thow suld compeir,

To se quhat granting of grace the King wald the gaif.’

‘For na gold on this ground wald I, but weir,

15

Be fundin fals to the King, sa Christ me saue.’

‘To gar the cum and be knawin as I am command,

I wait not quhat his willis be,

Nor he namit na mair the,

Nor ane vther man to me,

20

Bot quhome that I fand.’

¶ ‘Thow fand me fechand nathing that followit to feid,  
 I war ane fule gif I fled, and fand nane affray ;

Bot as ane lauchfull man my laidis to leid,

That leifis with mekle lawtie and laubour in fay.

25

Be the Mother and the Maydin that maid vs remeid,

And thow mat me ony mair, cum efter quhat sa may,

Thow and I sall dyntis deill quhill ane of vs be deid,

For the deidis thow hes me done vpon this deir day.’

Mekle merwell of that word had Schir Rolland ;

30

He saw na wappinis thair,

That the Coilgear bair,

Bot ane auld Buklair,

And ane roustie brand.



- ¶ ‘It is lyke,’ said Schir Rolland, and lichtly he leuch,  
 ‘That sic ane stubill husband man wald stryke stoutly ;  
 Thair is mony toun man to tuggill is full teuch,  
 Thocht thair brandis be blak and vnburly ;  
 5 Oft fair foullis ar fundin faynt, and als freuch:  
 I defend we fecht or fall in that foly.  
 Lat se how we may disseuer with sobernes aneuch,  
 And catche crabitnes away, be Christ counsell I.  
 Quhair winnis that Wymond thow hecht to meit to day?’
- 10           ‘With the Quene, tauld he me ;  
             And thair I vndertuke to be,  
             Into Paris, Pardie,  
             Withoutin delay.’
- ‘And I am knawin with the Quene,’ said Schir Rolland,  
 15 ‘And with mony byrdis in hir Bowre, be buikis and bellis ;  
 The King is into Paris, that sall I warrand,  
 And all his aduertance that in his Court dwellis.  
 Me tharth haue nane noy of myne erand,  
 For me think thow will be thair efter as thow tellis ;  
 20 Bot gif I fand the, forrow now to keip my cunnand.’  
 ‘Schir Knicht,’ said the Coilgear, ‘thow trowis me neuer ellis,  
 Bot gif sum suddand let put it of delay,  
             For that I hecht of my will,  
             And na man threit me thair till,  
 25           That I am haldin to fulfill,  
             And sall do quhill I may.’
- ¶ ‘3ea, sen thow will be thair, thy cunnandis to new,  
 I neid nane airar myne erand nor none of the day.’  
 ‘Be thow traist,’ said the Coilgear, ‘man, as I am trew,  
 30 I will not haist me ane fute faster on the way ;  
 Bot gif thow raik out of my renk, full raith sall thow rew,  
 Or, be the Rude, I sall rais thy Ryall array ;  
 Thocht thy body be braissit in that bricht hew,  
 Thow salbe fundin als febil of thy bone fay.’

Schir Rolland said to him self: 'This is bot foly,  
 To striue with him ocht mair,  
 I se weill he will be thair.'  
 His leif at the Coilgear  
 He tuke lufesumly.

5

¶ 'Be Christ,' said the Coilgear, 'that war ane foull scorne,  
 That thow suld chaip, bot I the knew, that is sa schynand;  
 For thow seis my weidis ar auld and all to-worne,  
 Thow trowis nathing thir taillis that I am telland.  
 Bring na Beirnis vs by, bot as we war borne,  
 And thir Blonkis that vs beiris, thairto I mak ane band,  
 That I sall meit the heir vpon this mure to morne,  
 Gif I be haldin in heill, and thairto my hand,  
 Sen that we haue na laiser at this tyme to ta.'

10

In ane thourtour way,  
 Seir gaitis pas thay,  
 Baith to Paris in fay,  
 Thus partit thay twa.

15

The gentill Knight, Schir Rolland, come rydand full sone,  
 And left the Coilgear to cum, as he had vndertane;  
 And quhen he come to Paris, the hie Mes was done,  
 The King with mony cumly out of the Kirk is gane.  
 Of his harnes in hy he hynt withoutin hone,  
 And in ane Rob him arrayit richest of ane;  
 In that worschipfull weid he went in at none,  
 As he was wont, with the wy that weildit the wane,  
 On fute ferly in feir, formest of all.

20

25

Richt weill payit was the King  
 Of Schir Rollandis cumming;  
 To speir of his tything  
 Efter him gart call.


30


The King in counsall him callit: 'cum hidder, Schir Knight,  
 Hes thow my bidding done, as I the command?'

- 'In faith,' said Schir Rolland, 'I raid on full richt,  
 To watche wyselie the wayis; that I sall warrand.  
 Thair wald na douchtie this day for Iornay be dicht;  
 Fairand our the feildis full few thair I fand;  
 5 Saif anerly ane man that semblit in my sicht,  
 Thair was na leid on lyfe lent in this land.'  
 'Quhat kin a fallow was that ane, Schir, I the pray?'  
     'Ane man in husband weid,  
     Buskit busteously on breid,  
 10      Leidand Coillis he 3eid  
     To Paris the way.'
- 'Quhy hes thow not that husband brocht as I the bad?  
 I dreid me, sa he dantit the, thow durst not with him deill.'  
 'In faith,' said Schir Rolland, 'gif that he sa had,  
 15 That war full hard to my hart, and I ane man in heill.'  
 He saw the King was engreuit, and gat furth glaid,  
 To se gif the Coil3earis lawtie was leill.  
 'I suld haue maid him in the stour to be full hard stad,  
 And I had wittin that the Carll wald away steill;  
 20 Bot I trowit not the day that he wald me beget.'  
     As he went outward bayne,  
     He met ane Porter swayne  
     Cummand raith him agayne  
     Fast fra the 3et.
- 25 ¶ 'Quhair gangis thow, Gedling, thir gaitis sa gane?'  
 'Be God,' said the Grome, 'ane gift heir I geif,  
 I devise at the 3et thair is ane allane,  
 Bot he be lattin in beliue, him lykis not to leif;  
 With ane Capill and twa Creillis cassin on the plane,  
 30 To cum to this Palice he preissis to preif.'  
 'Gif thow hes fundin that Freik, in faith I am fane:  
 Lat him in glaidly, it may not engreif.

Bot askis he eirnestly efter any man?'  
 Than said that Gedling on ground :  
 'Ȝe, forsuith in this stound,  
 Efter ane Wymound,  
 In all that he can.'

5

 'Pas agane, Porter, and lat him swyith in  
 Among the proudest in preis, plesand in pane ;  
 Say thow art not worthy to Wymond to win,  
 Bid him seik him his self, gif thair be sic ane.'  
 Again gangis Schir Rolland, quhair gle suld begin, 10  
 And the ȝaip ȝeman to the ȝet is gane ;  
 Enbraissit the bandis beliuie, or that he wald blin,  
 Syne leit the wy at his will wend in the wane.  
 'Gang seik him now thy self,' he said vpon hicht ;  
 'My self hes na lasair 15  
 Fra thir ȝettis to fair.'  
 'Be Christ,' said the Coilȝear,  
 'I set that bot licht.'

 'Gif thow will not seik him, my awin self sall,  
 For I haue oft tymes swet in seruice full sair ; 20  
 Tak keip to my Capill, that na man him call,  
 Quhill I cum fra the Court,' said the Coilȝear ;  
 'My laid war I laith to lois, I leif the heir all ;  
 Se that thow leis thame not, bot ȝeme thame full ȝair.'  
 In that hardy in hy he haikit to that hall, 25  
 For to wit gif Wymondis wyning was thair ;  
 He arguit with the Ischar ofter than anis :  
 'Schir, can thow ocht say,  
 Quhair is Wymond the day?  
 I pray the, bring him gif thow may, 30  
 Out of this wanis.'

## NOTES



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*The first number refers to the page; the second to the line.*

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### I.

*Prefatory Note.* The date (c. 1500) of this and other poems written on the fly-leaves of the Makeculloch MS. is conjectural. Diebler (*Anglia*, ix. 340) refers them to the end of the sixteenth century, but the handwriting is certainly of the fifteenth, or early sixteenth, century.

1. 5. This line is a syllable short in the MSS. *Cauß* must be taken as two syllables (cawis).  
1. 6, 7. The insertion of a comma after *myslewyng* helps the sense. 'To reprove thee of thy misliving, and to point the lesson to men by the fables of beasts.' If we read '*O man*' instead of '*of man*,' the construction is clear.

Bann. reads:—

'Was to repreife þe vyce of mysdoing  
Of man be fegour of ane vþir thing';

and Harl. (ed. Diebler), 3865:—

'Wes to repreue the haill misleuing  
Of man, be figure of ane vther thing.'

2. 11. *wipin* is doubtfully written in the MS. Bann. and Harl. read 'vndir,' 'vnder.' The metaphor of the nut demands 'within.'
2. 15. Two syllables short. Harl. reads:—  

'Forther mair, ane bow that is ay bent.'
2. 21. This quotation is printed on the title-page of the 1570 Edinburgh Edition.
2. 24. MS. 'walld.'
3. 16. *ay* may be a scribal error for 'in'; or it may stand, if the verb = 'luifis,' as in Harl.
3. 19. Harl. 'And þat þrow custum and dalye ryte.'
3. 23. Harl. 'In gay meter, as poete lawriate.'  
*purpurat* is corrupt. Mr Craigie suggests 'purtrait.'
3. 27. *stane*: so MS. Cf. *stone*, p. 4, l. 14, and p. 7, l. 4.

## II.

4. 5. MS. 'scrapand amang þe aß þat be aduentur.' Bann. and Harl. omit 'þat,' which makes a better line. The comma is by preference placed after *aduentur*, not after *aß*. The hypermetrical fifth line might stand, if the sixth and seventh lines were transposed.
4. 11. Bann. 'Quhat be thairin swa that þe fluyr be clene'; Harl. 'Thay cair na thing, swa,' &c.: obvious efforts to avoid the repetition of the same words twice in one stanza. 'þai' may be supplied as the first word in the line.  
MS. *tint* (ll. 10, 11), an error for 'tent' (care), caused by confusion with *tynt* (lost) in l. 12.
4. 12, 13. Bann:—

'Iowalis ar tynt, as oft tymes hes bene,  
 And in þe swowpyne is castin furth annone.'

Harl. follows Makeculloch.

4. 24. Harl. 'It may me nouthur extoll nor magnify.'  
*magnify* is doubtful, though it is in Harl., and the contraction is unusual. If the reading be simply 'my fy,' can 'fy' be taken in the sense of 'digest' (defy)? This too is doubtful, though the Cock's complaint is that his find does not satisfy his hunger. A dissyllable is required.



5. 15. *wyffis*: so Harl. Bann. 'for wyse men sayis,' &c.  
*lukand werk*. Cf. Douglas (ed. Small), iv. 227, 228:—

'3it haue I hard oft said be men na clerkis,  
 Till idill folk full lycht beyn lukand warkis.'

6. 5. Bann. and Harl. read 'joly jasp.'  
 6. 11. Harl. :—

'Or fyre nor water him neidis not to dreid.'

In the Makculloch text, *neidis* should read 'nede,' or *sal*  
 should be omitted.

6. 21. Bann. 'citie and burchgus'; Harl. as Makculloch.  
 6. 24. Bann. 'mwst'; Harl. 'rust can screit.'  
 6. 26. *sampill*=*sempill* (simple), as in Harl.  
 7. 2. Bann. 'wamillis'; Harl. 'wammillis.'  
 7. 13. Supply 'it' after *seik*, as in Harl.

### III.

8. 1. *I.e.*, 'likand lufe is forcy as deith.'  
 8. 2. MS. 'suetis.'  
 9. 10. *applidis*—*i.e.*, 'applid (applied) is.' Cf. p. 8, l. 2. But what  
 does 'applied' mean?  
 9. 22. *birnis* for 'brinnis.'  
 9. 25. *but*=without.

### IV.

This poem is a specimen of a very common type (cf. Vernon MS.). It has been ascribed to Glassinbery by Laing (*E. Sc. Metr. Tales, Introd.*) on the narrow evidence of its appearance in the Gray MS., where a similar poem is given to that author by the scribe. It is probably based upon an older piece, perhaps of Southern or Midland origin (see *supra*, pp. lxx, 8).

After the text of the poem had been printed off, and when the following notes were in the hands of the printer, Mr Israel Gollancz sent an account of the Gray MS., with the complete text of these verses, to the *Athenæum* of 29th March 1902. I take the opportunity of interpolating in these notes one or two comments on Mr Gollancz's rendering.

Mr Gollancz, speaking of the complete version, says: "As regards its place of composition, it may safely be claimed for England; it is, I am inclined to hold, rather more northern and somewhat later than Glassinbery's poem ["This is Goddis awne complaint," also in the Gray MS.]. Anyhow, linguistic criteria are against its alleged Scottish origin. Its author, also, was under the influence of the west-midland poet of 'Perle.'"

The poem may be a recension of an English piece, but I cannot accept the statement that the linguistic criteria are against *this version's* being Scottish. "Rather more northern" is hardly an adequate description of such words and phrases as 'at þou may,' 'erd til erd,' 'with na kynrike þou beis kend,' 'þir emotis rinnand,' 'quhilk sall,' 'quhill þou liffis,' &c. &c. While claiming it for the North, I readily admit that it might be hard to prove on which side of the Tweed it was written. Some of the difficulties may be due to its having been written down from memory.

11. 15, 16. Cf. the poem *De nouem nobilibus* (or *Ane Ballet of the Nine Nobles*), printed in Laing's *Select Remains of the Ancient Popular Poetry of Scotland* (ed. Small, 1885, pp. 185-191), and the companion passage in the *Buik of the most noble and vailzeand Conquerour Alexander the Great* (ed. Laing, 1831, pp. 402-406). Both are reprinted by Mr Gollancz in Appendix ii. of his edition of *The Parlement of the thre Ages*, and by Mr Craigie in a short critical article in *Anglia*, xxi. (1899), pp. 359-365.
11. 16. The MS. may read 'nobillist,' as given by Mr Gollancz; but this is doubtful, and the sense is certainly not better. '[Of]' may be inserted before *quhilk*.
11. 17. *Gothra*—i.e., Godfrey of Bulloigne.
11. 19. *sergin*: so the MS. It seems probable that 'sarsin' is intended, the word being a common epithet of the non-Christian heroes. The nine nobles fall into three groups: (a) Three Christian heroes of Romance (Arthur, Charles, Godfrey); (b) three Jews (David, Judas, Joshua); and (c) three Pagans or 'Saracens' (Julius Cæsar, Hector, Alexander).
12. 1, 2. The sense is clear; but the first line appears to be an anacoluthon. A monosyllable beginning with 's' is probably omitted after *Dauid*. Mr Gollancz reads, 'ffor Dauid [schawis] in-sampilis seir.' The poem has *sampill* (12. 10) and *exsampil* (13. 7); not 'en-' or 'in-sampil'

'Sampson and salamon' take the place of the three Christians in *Golagros and Gawane*, 1235.

12. 5. *Of*. Printed 'The' by Mr Gollancz, which makes a simpler reading.

*feyr*. Mr Gollancz changes this to 'peyr' (peer), and substitutes 'feyr' for *weyr* in line 7. Is this necessary?

12. 20. *na*: so MS. Mr Gollancz reads 'sa.'

12. 22. *indre*. The scribe had written 'indure,' but drew his pen through it and wrote 'indre.' This is explained by Mr Gollancz as 'probably=in dre.' But this obscures the construction; and it would appear from the evidence of the MS. that 'indre' is a forced form to suit the rhyme.

13. 2. *wardly* = *worldly*. Cf. *Lancelot of the Laik*, 3184, and *S. word*, in *Gen. and Exod.*, *passim*. See Glossary.

13. 7. Clearly 'exsampil' in the MS.; not 'ensampil,' as in Mr Gollancz's transcript. It should be 'sampil.'

13. 20. *teynd* should be 'tend' for the rhyme. For the line, cf. *Rauf Coilgear*, *infra*, Appendix, p. 259, l. 23.

13. 27. This line is doubtful, because of the difficulty of interpreting the contraction before *ugin*. The sense may be 'And with them by (=beside, in, *chez*) their mansion (lodging) dwell.' Mr Gollancz reads 'pi' for *pair*: in which case *lend* would be the p. part. 'granted.' The doubtful word is represented by a sign like the usual contraction of 'ser' or 'seir,' as in *sergin* on p. 11, l. 19. It can hardly be the intensive 'seir' of *Golagros and Gawane*, 242 (see Mr Amours's edition of the *Scottish Alliterative Poems* (S. T. S.), pp. 258, 259, 455).

## V.

The similarity of phrase and rhyme in the Middle English *Aves* must in most cases be explained by a borrowing from the common patristic materials (*e.g.*, the collections of *Nomina Mariae*) rather than by plagiarism from earlier examples. In the fifteenth century especially the subject was in general favour with verse-makers as an exercise in the ingenious treatment of the epithets of the litanies and Latin hymns in fully rhymed stanzas. Nearly all the Middle Scots poets have left examples. Cf. also the specimens in the *Minor Poems of the Vernon MS.*, ed. Horstmann (E. E. T. S., 1892).

14. 3, 4. 'Lamp in darkness, which can be seen by glory and divine grace.'
14. 11. Laing and the S. T. S. editors put a comma after *jerne*, which they take as a verb: 'Move us, govern, mother yet virgin.' Schipper omits it, and makes *jerne* an adverb meaning 'earnestly,' 'seriously': 'earnestly govern us, motherly virgin.' May it mean 'yearn to govern us'—*i.e.*, continue to guide us, or be ever constant in thy influence over us? Some allowance has to be made to the poet in this piece where he has to find so many rhymes within short lines.
14. 14. *Alpha*, Christ. Cf. *Apoc.* i. 11.
15. 1. The stress on *we* makes the insertion of such a word as 'sal' unnecessary.
15. 8. The transcript reads 'þe'; but this is probably an error.
15. 13. Not 'wicht in sicht,' as in the S. T. S. edition.
15. 15. *but sicht*. The force of this is not clear. Cf. the rhyme-scheme in Douglas's balade in the *Palice of Honour* (ed. Small, i. 80)—
- 'All wicht but sicht of thy greit nicht ay crynis.'
16. 13. *ellevyn*, not 'extolled' (from Fr. *élever*, S. T. S. edit. and Schipper), but the number 'eleven,' used with no special purpose except that of rhyme.
16. 14. *hore*. The S. T. S. edit. and Schipper suggest 'old age(?).' The form is unusual.
17. 10. Schipper reads 'raunsomid.' *Raunsound* is undoubtedly right.

## VII.

*Makyne* or *Malkin*, a diminutive of Matilda or Maud or Mald (not Mary), applied generally as a female name. It early came to signify (*a*) a drudge, slut, or dirty serving-woman, and (*b*) a wanton. See the usage in Langland and Chaucer. Cf. *Kittok, infra*, p. 274.

21. 12. Cf. 'The bustuus bukkis rakis furth on raw'—Douglas, *Prol. to Aen.* xii. (ed. Small, iv. 85. 25); 'The fallow deir, to see thame raik on raw'—Lyndsay, *Test. and Compl. of the Papyngo*, l. 643.

21. 13. The transposition of *the* and *marrit* will help the metre, unless the latter be taken as a long monosyllable.
21. 19. *heynd* (*hende*: O.E. *gehende*, at hand, near, gracious, gentle, &c.) and *courtaß* are frequently found coupled together in M.E. verse. In some earlier reprints the editors have mistaken *heynd* for *kynd*.
22. 1. MS. 'so'?
22. 7. *I.e.*, 'in certane.'
22. 19. MS. *I dern* = 'In dern,' as on p. 21, l. 7.
23. 1. *roif* and *rest*, a common alliterative usage in E. and M.Sc. 'Roif' and 'rest' are synonymous. Cf. *The Wallace*, Bk. vi. l. 60—

'Now at vnes, now in to rest and ruff';

and *The Buke of the Howlat*, l. 14—

'This riche Revir down ran, but resting or ruf.'

23. 10. *sicht*. See note to 64. 13.
24. 20. *Firth, forrest, or fawld*. Firth or frith, a vague term describing wooded country generally or a hunting-ground or coppice, is frequently associated, in alliterative phrase, with field, fold (fawld), fell, &c. Cf.—

'This kyth and this castell  
Firth, forest, and fell.'

—*Golagros and Gawane*, l. 193.

'In toure and in toune,  
In firth, forest, and fell, and woddis so wide.'

—*Ib.*, ll. 1356, 1357.

25. 18, 24. *holtis hair*. A favourite alliterative tag. Cf.:—

'Ordanit hurdys ful hie in holtis sa hair.'

—*Golagros and Gawane*, l. 470.

'Hunting at herdis in holtis so hair.'

—*The Buke of the Howlat*, l. 773.

'He followit to him haistely among the holtis hair.'

—*Rauf Coilzeare*, l. 419.

‘Herkyn huntynge with hornnes, in holtis so hare.’

—*The Awntyrs of Arthure* (Thornton MS.), l. 45.

‘Vnder a holte so hore at a huntynge.’

—*Ib.* (Douce MS.), l. 710.

‘Out of the feld they Reden thoo

To a forest high and hore.’

—*Le Morte Arthur* (ed. Furnivall, 1864), l. 314.

Cf. also Mallory, Bk. xxi. chap. v.

*Hair*, *har*=hoar, hoary, aged. “If I mistake not,” says Hailes (*Bannatyne’s Scottish Poems*, 1770, p. 326), “*holtis hair* means the bleak uplands. There seems no sense in *hoary woods*, which is the literal interpretation of the phrase.” But there is as little sense shown in seeking too fine shades of meaning in the common tags of the alliterative poems.

#### VIII.

*Kittok* or *Kittie*, a common name for a woman.

‘To vpland Tailzeours I gaue gude leife

To steill ane sillie stump or sleife

Vnto Kittok, his wyfe.’

—Lyndsay, *Satyre*, ll. 4121-23.

Cf. also Lyndsay’s *Kitties Confessioun*.

Used, very frequently, to signify a wanton. Cf. Henryson, *Fables*, 533; Lyndsay, *Aganst syde Taillis*, 108, &c.

Cf. *Makayne, supra*, p. 272.

26. 4. *kell*, preferably ‘caul,’ a woman’s head-dress (S. T. S. edition), and not ‘kill,’ kiln, or chimney (Schipper)—*i.e.*, ‘She was cler vnder kell—like a caldrone cruk.’ The ‘cruk’ could not be *under* a kiln.
26. 11. The second *haill* makes the line hypermetrical in strict scansien, and is generally omitted by editors as a scribal error. Yet it *may* be intentional, and of good literary purpose too, especially if we pronounce the ‘haill, haill’ rapidly, as the excited Kittok would probably do, even to the snail and its rider.

26. 15. 'Night overtook them there.' Cf. *Rauf Coilzear* (S. T. S. ed.), l. 40.  
 26. 20. *by sanct petir*, &c.—*i.e.*, without attracting his attention.  
 26. 24. 'The Virgin Mary is regarded as the patroness of hens and chickens in some countries' (S. T. S. edit., iii. 98).  
 27. 7. *ȝeid wrang*. Probably exactly as in the modern phrase 'to go wrong.'  
 27. 12. Perhaps a cynical reference to the bad ale of Falkland. Cf. Lyndsay, *Testament and Complaynt of the Papynge*, ll. 640-646—

'Fair weill, Falkland! the fortrance of Fyfe,  
 . . . . .  
 Court men to cum to thee, thay stand gret awe,  
 Sayand thy burgh bene of all burrowis baill,  
 Because in thee thay never gat gude aill.'

## IX.

27. 15. *Appryll* here, as generally, a trisyllable. Cf. *Aperile*, p. 76, l. 9, and p. 249, l. 17.  
 28. 5. *fro the splene*, heartily, from the heart. Cf. Lyndsay, *Deploratioun of Quene Magdalene*, l. 200—  
 'And maid the Lyoun reioysit frome the splene.'  
 28. 17. MS. 'lork' (by error).  
 28. 21. Cf. the opening line of the *Murning Maidin*, p. 64, *infra*.  
 29. 2. Obviously Chaucer's line in the *Knichtes Tale* (*Cant. Tales*, l. 1045)—

'And seith, "Arys, and do thyn observaunce."'

Cf. *Palice of Honour*, I. i. 6, 'In May I rais to do my observaunce,' and *King Hart* (*infra*), p. 59, l. 20.

29. 11. The interpolation is Lord Hailes's.  
 29. 18. *gilt tressis*: one of the many conventions handed down by the poets of the *Court of Love*.  
 29. 22. *cherarchy*, hierarchy (of angels). Lyndsay, in his *Dreme* (ll. 519-532), describes the division into three hierarchies or nine orders of angels—

'The quhilkis excellentlye  
 Makis lovyng, with sound melodious  
 Syngand Sanctus rycht wounder ferventlye.'

So, too, Douglas (*Palice of Honour*, ed. Small, i. p. 18)—

‘The harmonie was sa melodious fine,  
In mannis voice and instrument diuine;  
Quhair sa thay went, it semit nathing ellis  
Bot ierarchyes of angellis ordours nine.’

Cf. also *ib.*, p. 16, ll. 23, 24, p. 44, ll. 20, 21; *King Hart*, *infra*, p. 60, l. 8.

In Dunbar’s *Goldyn Targe* the birds sing their ‘hours’ ‘full angelik’ (l. 10).

This familiar mediæval conception, which seems to have been derived from Job xxviii., Ephes. i. 21, Coloss. i. 16, and kindred passages, was first elaborated in the treatise *De cælesti hierarchia* (περὶ τῆς οὐρανίας ἱεραρχίας), long ascribed to Dionysius the Areopagite. See the reference in Dante, *Paradiso*, xxviii., ll. 98 &c.

35. 4. Laing reads ‘schouris snell,’ and Schipper ‘schouris [scharp],’ to eke out the line.

30. 9. *hir hienes*: so MS. Not ‘his,’ as with Schipper.

30. 11. ? [baith] fer and neir.

30. 15. *swift* = ‘swift.’

31. 1-7. A description of the heraldic Lion of the Scottish Arms.

31. 28. The MS. reading is without doubt ‘proceir prostratis.’ Some editors have adopted ‘proteir,’ and interpreted it as ‘protegere,’ following Jamieson’s dogmatic statement, ‘Proteir is certainly a blunder of some transcriber for *protegere*—*i.e.*, to protect the fallen.’ Schipper, who accepts this, but prints ‘proteir’ in the text, is compelled to add that *gre* must be read as a dissyllable. ‘Protegere’ in the sense referred to is ‘rare and classical’ (Lewis and Short). On the other hand, we have the phrase ‘Jouxte le commun proverbe, *Parcere prostratis scit nobilis ira leonis*’ (quoted in the S. T. S. edition from Jehau le Feron’s *Simbol Armorial*, Paris, 1555). It appears to be there used in reference to the Arms of the Scottish kings. Dunbar’s line, it will be seen, is identical. The contracted word would be easily misread ‘*procere*,’ and as easily recopied ‘proceir.’ It seems better, therefore, to treat the words as a portion of a heraldic motto, all the more appropriately in a context so essentially heraldic. The metrical difficulties are thereby removed.



32. 10. It has been claimed for this line that it contains the earliest reference to the Thistle as the national badge of Scotland.
32. 23. The Red and White Roses (Lancaster and York).
33. 3. The French Lily (Valois).
34. 13, 14. 9th May 1503. The marriage of James IV. with Margaret Tudor, in honour of which this poem was written, was celebrated on 8th August of this year. The poem and the *Goldyn Targe* show the strong influence of Chaucer's *Parlement of Foules*, itself a nuptial ode, in honour of Richard II. and Anne of Bohemia.
34. 14. ? 'nyntē morow'—after some southern model.

## X.

35. 4, 5. Harl. reads 'can clym' and 'culd douk.' The sense might be improved by the transposition of *cowth* and *gowth*, where *gowth*, if it be not a clerical error, would stand for '[be]gouth,' which is common in Sc. But the glossaries do not give an example of the aphetic form 'gowth.'
35. 21. *campis*. Not 'lampis,' as in Laing's edition. Cf. Henryson's *Fable of the Lyon and the Mous*—

'Sum tirlit at the campis of his beird,  
Sum sparit not to claw him on the face.'

—Harl. MS., ed. Diebler, ll. 1414-15.

Cf. *N. E. D.*, s.v. Kemp, sb<sup>2</sup>.

36. 8. *fronsyt*—i.e., frowned, wrinkled. Wrongly printed 'frosnit' by Laing, repeating the error of Charteris's Edinburgh edition (1593). Cf. Henryson's *Testament of Cresseid*, l. 155—

'His face fronsit, his lyr was lyk the leid.'

36. 9. This line is short by a syllable.

36. 16. *persavis*, for 'persewis,' written *persevis* (cf. *persevand*, 38. 15), and misread by scribe. Harl. 'proceidis.'

36. 20. *lorum*. Printed by earlier editors, and by Laing and Diebler, as if it were part of the Latin quotation. It is a shortening of *culorum*, the final syllables of *in*

*secula seculorum*, and is used in the sense of 'conclusion.' *Culorum* occurs in the *Scottish Legends of the Saints* (ed. S. T. S., Pt. III. p. 107, l. 281) as well as in *Piers Plowman* (ed. Skeat, by Index).

36. 23. *fozell*=fouly (*adv.*) Harl. reads 'fundin.'

37. 12. ? Lat be [hi] preching.

37. 20, 21. Harl. :—

'Als weill as I';—'as thow?' than quod the mous,  
'To preif that play it war richt perrillous.'

37. 23. The MS. has the doubtful form 'eschrew' ('than eschrew us baith'), which may be (1) elliptical for 'beschrew,' or (2) an error for 'I schrew.' Cf. the Harl. version of the *Fables*, l. 2091—

'Now,' quod the foxe, 'I schrewe me, and we meit.'

It is common in Chaucer, as in the almost identical line in the *Nonne Preestes Tale*, l. 606—

'Nay than,' quod he, 'I shrewe us bothe two';

and in the *Wyf of Bathes Tale*, l. 1062—

'Nay than,' quod she, 'I shrewe us bothe two.'

37. 28. *dude*=do it; a common orthographic form in the Henryson texts and in Middle Scots generally. Cf.—

'For what effek  
Mak 3e sic fair? ryse vp, put on your hude.'  
'Father,' quod he, 'I haif grit caus to dude.'

—*Fables* (Harl.), ll. 673-675.

Cf. *for'd*, p. 182, l. 10, *layd*, p. 256, l. 12. See *N. E. D.*, s.v. It (A.ð.)

38. 1. *golkit*—*i.e.*, 'gowkit,' and so pronounced. Cf. *waltir* (*i.e.*, wattir), 41. 6, and see Intro., p. xxiii.

38. 2. Harl. 'O Juppiter, of nature god and king.'

38. 10. *to* is unnecessary.

38. 19. *dy*, written for *dē*.

38. 26. *this plungit*. *this*=thus. This usage is extremely common in M.Sc. MSS., though the form is not recognised (as yet) in the glossaries. Its origin is not clear. It is

not a dialectal form, for it is found in literary Scots generally, down even to the late seventeenth century.

Harl. 'This selie mous, plungit in to grit pane.'

39. 1. '(The mouse) being in sorrow [sighing] in this manner.'

39. 3. *with a wisk*. Cf. p. 56. 7, and note.

39. 11, 12. *gled* and *red*, perfect rhymes with *fluid* (9); as in mod. N.E. dialect to-day, in which short vowels are lengthened before *b*, *d*, and *g*. See Introd., p. xix.

39. 12. *ha[r]d*, as in Harl. and 1570 Edin.

*Owt rede*=oultrede. The sense might be improved by reading 'he' for 'I,' but this is not supported by any of the MSS.

39. 18. *alkynd of*: the modern syntactical usage. The older form appears on p. 48, l. 18. Cf. Lyndsay, *Complaynt to the King*, l. 300, 'Weill wors than thay in alkin thyng.' See p. xlii.

39. 20. *follow* (v.), frequent for 'fallow.'

39. 22. Harl. and 1570 Edin., 'For all thy dayis to delf, quhill thow may dre.' Laing, in a note of variants, gives the line in the Bann. thus—

'Of meit and ding and delffe quhill thow may die';

but, if we take the words as they stand, the sense seems to be—'Twere better for thee to bear a barrow of stones or of steaming (sweating) dung, and delve while thou hast strength.' Mr Craigie prefers to read, 'Or sueitand dig and delff,' &c.

39. 23. Harl. &c. supply 'to': 'Than to be machit.'

40. 7. 'From the moment that thou art bound.'

40. 8. 'Or be yet in liberty'; or, perhaps better, read 'þi' for *in*.

41. 5. Harl. 'saule, and druggis down.' 'Which should ever stand in dread of drowning, by the suggestion of carnal lust, which ever,' &c. The second *ay* should be deleted.

41. 6. Cf. Lyndsay, Prologue to the *Dreme*, ll. 127-133. Henryson applies 'welterand' as an epithet to the 'brok' (*Fables*, l. 906).

41. 9. Harl. 'Standand richt different in thair opinioun.' The sense of the Bann. text seems to be, 'The saul and body stand (are) different in nature (distinct), and also in their opinions (wishes, desires).' *Distinyit* is doubtful. It may be 'distinct (distingwit)'—in which case *and* should

perhaps read 'in'—or 'destinied' (cf. *Golagros*), or 'dis-trinzeit (compelled, by fate or providence).'

41. 10. Douglas may have had this line in memory—

'The spreyt wald vp, the cors ay down lyst draw.'

—*Aen.*, xi. Prol. (ed. Small, iv. 4. 6).

41. 11, 12. *borne—trone*. Examples of a not infrequent Sc. rhyme-usage, not always explicable by the transposed 'r,' as in 'cors' and 'cros.' Mr Craigie has noted 'age, large' (*Wall.*, viii. 1525), 'large, Vicomage' (Stewart, 32. 327), 'best, werst' (*Ratis Raving*, 1144-45, Lyndsay, *Sat.* 1508), 'large, herytage' (*Leg. Saints*, 39. 21), 'mariage, sub-charge' (Douglas, ed. Small, iv. 215. 20), 'cleird, leid' (Henryson, ed. Laing, 42. 15). These examples are puzzling, as 'r' was surely trilled in older as well as in modern Scots.

# XI.

42. 13. 'Her court high pleasure.' In *N. E. D.*, s.v. Jo, *he* is changed to 'hes.'
42. 15. *withowtlin ho*=without ceasing. Cf. Chaucer, *Troilus*, ii. 1083; Barbour, *Brus*, xx. 429\*.
42. 17. *expart*= 'expert.' Cf. *avart*, p. 44, l. 17.

# XII.

*The Fyifty Psalme*, the 51st in the Authorised Version.

44. 5. *zeill*=zeal. Cf. *Complaynt of Scotlande* (E. E. T. S.), p. 6, l. 31. On the use of 'z' for 'ze,' see p. xxix, and Oliphant's *Old and Middle English* (1891), pp. 185, 222, 496.
44. 15. *eſeir*=together (O.E. *gefēra* a companion), not 'suitably,' as in the S. T. S. edition. Cf. Douglas, *Aeneid*, I. vi. 15.
44. 25. *fecound* (=abounding, Lat. *fecundus*) is more for the rhyme than for the sense, unless *face* be changed to 'grace.' But *face* is the 'presence' of the accepted text. *Fecound* cannot mean 'benign,' as in S. T. S. edition.
45. 4. This line cannot be deciphered. It appears to be—'Anix [or a nix] sovirlie (i.e., surely) [or sevirлие].' The Hunterian Club reprint of the Bann. MS. interpolates a line from an old version, '[Vp]stirre my hairt to thee).'

45. 9, 10. 'And keep from shedding blood, by guidance.'  
 46. 5. 'High above.'

## XIII.

47. 10. Cf. *Complaynt of Scotlande* (E. E. T. S.), p. 38, l. 35, 'The grene feildis, for grite droutht, drank vp the drops of the fresche deu, quhilk of befoir hed maid dikis & dailis verray done.' *Dailis, donc, deu* form one of the commonest groups in early and middle alliterative verse.

The MS. clearly reads '*dynnit*,' not '*dynarit*' (as in S. T. S. edition). The sense is obvious ('the birds made a din'), and the usage is frequent. Cf. *Complaynt of Scotlande*, u.s. l. 35—

'& of the dyn that the foulis did';

also—

'All dynnet þe dyn the dales aboute.'

—*Destruct. of Troy*, l. 1197;

'Alle dynned fore dyn that in the dale houede.'

—*Morte Arthure*, l. 2031.

Cf. also 'fordinnand' ('with harmonie fordinnand all the skyis'—*Palice of Honour*, ed. Small, p. 16, l. 24), —a favourite word with Douglas. The verb here can hardly have a transitive force, as suggested by Schipper.

48. 1. 'The plaited thorn': from the close-set character of the branches (natural, or artificial), not 'from the folded shape of the leaves,' as explained by Schipper.  
 48. 11. *Fetrit*, 'fastened.'  
 48. 16. *wardour*, 'verdure.'  
 48. 17. 'with fine flouris' (S. T. S. edit.): where a deleted 'f' before the 'with' (probably intended as the first letter of 'flouris') has been misread as 'fine.' The line is metrically complete without 'fine.'  
 48. 18. *alkin*. See note to p. 39, l. 18.  
*heynd*, used substantively = 'gentle'; not 'a skilful person, expert' (Schipper). See p. 21, l. 19 (note).

48. 19. The printed texts place a comma after *smell*; but a period is preferable.
48. 24. *funde*. This cannot be 'findy,' 'fundy,' O.E. *gefyndig*=weighty, capable, &c., as suggested in the S. T. S. edition. It is the p. part. of *find*, in the sense of 'invented,' 'devised,' 'contrived,' or even in the more ordinary sense of 'found.'
48. 25. MS. reads 'waris.' *warit*=expended, &c. The common alliterative usage is to 'warp out words.' Cf. *Morte Arthure*, l. 59; *Sir Gawayne*, l. 224; &c.

## XIV.

The portion here printed constitutes the 'First Canto' in Pinkerton's and Small's editions. There is, of course, no division in the MS.

49. 10. *rouk*. Cf.—

'Dirknes, mirknes, rouk, and mist.'

—*Sir John Rowll's Cursing*, l. 168.

49. 13. *nocht to layne*, 'not to conceal it'—i.e., 'to tell the truth': a common usage (cf. *Golagros*, l. 1031).
49. 21-24. The punctuation in Pinkerton and Small confounds the sense of the passage.
49. 23. *lane*: so MS., apparently. Pinkerton reads *loue*=love; Small *laue*. The latter reading [= (1) to make low, or (2) to put under law, or (3) to mutilate] does not suit the context. It seems better to read *lane*=hide, conceal, as in line 13 *supra*. Perhaps it is a clerical error for 'leir' or 'haue.'
49. 24. *preicheid*. Earlier editors print 'preichit.' See Introd., p. xxxvii.
50. 3. *newgot*, probably 'new get,' i.e., 'new-fashion.' See *N. E. D.*, s.v. *Jet*, sb<sup>2</sup>.
50. 5. Pinkerton reads, '*Gentrice, Fredome, Petie* privie espy'; Small, 'Gentrice, Fredome, Petie-previe I espy'—both contrary to the evidence of the MS. *Price* (=praise, prize, price) is a separate personification; and *previe* is a natural epithet of *espy*.
50. 7. *felloun*. MS. 'full of.'

50. 23, 24. These lines amplify *weill and wo* (20) and *favour and freid* (21). 'So that no gold nor goods might cause them to go from him (*i.e.*, entice them away from him), and no grief nor sorrow might make them so aghast (as to drive or scare them away).'

50. 25. The Five Servitors (Five Wits or Senses) were traditional in Douglas's time. Cf. *Ancren Riwe* (ed. Morton, p. 48); *Old English Homilies* (ed. Morris, i. 245); and *Piers the Plowman* (ed. Skeat, i. pp. 264-267), where Langland changes the names to Seewel, Seiwel, Huyrewel, Worchewel, Godfaith Gowel. Douglas describes the Five Senses in order—seeing, hearing, tasting, smelling, touching.

51. 9. Pinkerton inserts '[ken]' after *all*. Mr Craigie suggests '[feill].'

*but leik*=without lying, truly, a common verse tag. Cf. Douglas's *Aen.*, III. ii. 115—

'By Olearon and mony ilis but les  
Scatterit in the see, iclepit Ciclades.'

Or *ib.*, IV. iv. 87—

'And on the hillis hie toppis but les  
Sat murnyng nymphis, hait Oreades.'

See *N. E. D.*, s.v. Lease.

51. 18. *can*: ? 'ran.'

51. 19, 20. *fyn* may be taken as qualifying 'things' understood (*i.e.*=finery), or, by preference, as joined with the epithet *fresche*. With the former reading it is possible to take *delyt* as a verb ('and delight anew with many,' &c.): otherwise, with *mony florist floure* is co-ordinate with *fyn and fresche delyt*.

51. 23. *void*=? woid, wod. Cf. *woude*, 55. 11.

51. 26. MS. 'Rolding,' apparently='Bolding,' 'boldning,' swelling. Cf. Douglas, *Aen.*, I. viii. 73—

'Quhen suddanlie  
The fluide boldnit.'

See Introduction, p. xxxvii.

52. 1-16. These difficult stanzas have been the cause of much editorial confusion. In line 4 Pinkerton changes '*ar*' to

'is,' as if the reference were to the king. In line 5 Jamieson reads 'ar' for *or*, and Small proposes 'ere.' These and other minor alterations are quite unnecessary. The sense of the stanzas appears to be as follows: (ll. 1-8) 'With great feasting and jollity this comely court engage their king, who have no vexation, nothing but novelty ever renewed, and are not wont to weep for woe; who are seldom sad, or seldom sunk in sleep; who know no sorrow, and who live as if wealth were to last for ever; who never see nor look upon the water (round the castle) so as to keep them from all disaster. (ll. 9-16) Just as the rose springs from its root, of red colour most rich of hue, and is not afraid to shoot out its leaves to the sunshine which revives the other flowers, green, white, and blue, which have no thought of the winter—although [even if] the summer brightness bring them to—of the winter which overwhelms them with snow and sleet: so . . .' In this rendering l. 15 is parenthetical. The second stanza is an anacoluthon: as the flowers do, so did King Hart's Court in their blooming youth, regardless of the coming of Old Age to the Castle. It is reasonable to think that a stanza, beginning at l. 17, has been omitted.

Mr Craigie offers another treatment of lines 9-16, by placing a stop at the end of l. 12, taking *renew* as reflexive or absolute, and making *suppois* the verb of the second sentence.

52. 13. Probably the Chaucerian *greynē*.

52. 21. *bitter beir*. This is a difficult phrase, and is perhaps a transcriber's error. Small would explain it as 'a sharp bar or palisade,' presumably from O.E. *bearu*, a forest or wood. Can *bitter* be for (a) *batter* (battard, gun); or (b) *batter* (sloping wall); or (c) *bataille* (battlement)—see *N. E. D.*, s.v. Battle *v*<sup>2</sup>; or (d) *buttereis* (buttress)? Or may the line mean (e) 'And many a beetling (see form 'bitter'—*N. E. D.*) *beer* (a pier on bulwarks).' 'Beer,' however, seems to be a late word, and is rare.

But we must not forget that the poet had his alliterative necessities, and that 'b' is a tempting letter. Was the author of the *E. E. Allit. Poems* committed to technicalities when he wrote (B. 1459), in a presumably parallel case, 'Enbaned vnder batelment with bantelles quoynt'?



52. 22. Pinkerton says, characteristically: 'This bridge I cannot pass, and am afraid it will prove a *pons asinorum* to commentators. How could the bridge make the people go wrong?' Quite easily, if the last line of the stanza be translated more accurately—'It caused them to be hindered and thrown into confusion' (by its strong palisades and fortifications at its ends). It is quite possible, however, that the description of the bridge is a mere supplement to line 21, and that the last lines refer generally to the impregnable appearance of the castle.

The 'brig' is a favourite architectural feature in the Courtly Allegory. Douglas uses it also in the *Palice of Honour* (ed. Small, i. 78). In the general setting there may be a reminiscence of the Bridge of Mantrible in the popular Charlemagne Romance of *Sir Ferumbras*, referred to in the *Bruce* and later in the *Complaynt of Scotlande*. This bridge, which was guarded by the giant Agolafre, had sixty piers, and 'oppon ech pere þar stent a tour, enbataild wyþ queynte engynne.' Again, 'x cheynes þar buþ ouerthwart adrawe,' which the giant used to good defensive purpose. (See *Sir Ferumbras*, ed. Herrtage, E. E. T. S., ll. 1679, &c., 4400, &c.)

52. 27. [all]: an interpolation suggested by Hailes and Small. 'Flurissit' would make the line of proper length.
52. 28. *grundin dairtis*—i.e., grounden or sharp weapons. Cf. Douglas's *Aen.*, IV. iv. 41—

'His grundin dartis clattering by his syde.'

In the sea-fight in Lyndsay's *Squyer Meldrum*—

'Out of the top the grundin dartis  
Did divers peirs outthrow the hartis.'

Cf. '*g. arrowis*' (Douglas, ii. p. 32, l. 32), and '*g. sper*,' Wallace, iii. 147.

53. 12. Pinkerton and Small read 'gudenes' instead of *plesance*, presumably to avoid the duplication in line 5.
53. 20. Cf. *King Hart* (ed. Small, p. 102)—

'This fresche visar wes payntit at devyce.'

Also *infra*, p. 61, l. 1. Also Wallace, x. 821, 822—

'A flud he beris apon his cot armour,  
Ay drownand folk, so payntit in figour.'

53. 26. MS. 'heidis fayr quhair,' where 'fayr' is probably an undeleted error by the scribe for the next word, 'quhair.' The rhyme requires 'ryde' for *rayd*.
54. 4. *away* = 'a way.'
54. 8. Cf. p. 56, l. 28; and p. 62, l. 16.
54. 9. 'The watches were so alarmed by the sight.'
54. 21. *cope* = *copé*, copy.
54. 22. [*That*] *thair*.
55. 6. Cf. p. 52, l. 24.
55. 16. 'freshly (vigorously) strong (sound).' Cf. *Alexander*, l. 4282—

'As fresche & as fere a[s] fisch quen he plays.'

*feir* (M.E. *fere*) is related to O.E. *faran*, to go, and means, literally, 'able to go,' hence 'strong.' 'Haill and feir' (whole and fere) is a common collocation. See note to p. 59, l. 3.

*fresch*, or *freschlic*, is almost a synonym, but is so common, especially in the alliterative verse, that it generally has no specific force.

55. 21. 'On plain or in grove they would not rest till,' &c.
55. 28. *A pane*. If these words be taken in the ordinary M.E. sense à *peine*, scarcely, hardly, we must amplify the phrase to 'ye will have scarcely set out, before,' or 'scarcely will ye be gone, before.' 'With difficulty,' or 'with much ado,' is inconsistent with the implied ease of arrest. If the phrase = 'in pain,' *i.e.*, sorrowfully, no amplification is necessary.
- restit*. Cf. p. 56, l. 8. The fuller form occurs further on (ed. Small, p. 110)—

'And strenth he hes arreistit be the way.'

56. 2. *A fure leynt*, the length of a furrow.  
*feiris fyve*. See. p. 55, ll. 14, 15.
56. 7. *with ane wysk*. See note to p. 39, l. 3. Cf. also *King Hart* (ed. Small, p. 106)—

'Syn with ane wysk, almost I wait nocht how.'

56. 8. See note to p. 55, l. 28.

56. 9. *foure sum*=four together ('foursome'). A common combination in Sc. Cf. 'sevensum' (*The Wyf of Auchtermuchty*, l. 50). *Sum* (perhaps M.E. *sam*, *sa-men*, &c.) must not be confounded with O.E. *sum*=one, used with the genitive in numerical expressions—e.g., 'fiftena sum' (*Beowulf*, l. 207), one of fifteen (mod. 'with fourteen others').
56. 11. *Thai*—i.e., Beauty's folk.
57. 2. *soinȝe*=*seinȝe*=*assenȝe*, *enseiȝne* (mod. *ensign*), meaning, in Early and Middle Sc., a battle-cry or word of rally as well as an *ensign*—e.g.,

'And the king his *enssenȝe* gan cry.'

—Barbour, *Bruce*, ii. l. 426  
(see also ii. 378, iii. 27).

'The hyrdis *ensenȝe* loud wp trumpis sche.'

—Douglas, *Aen.*, VII. ix. 86.

For the sense of 'ensign,' 'banner,' cf. Bellenden, *Livy* (S. T. S., ed. Craigie), i. p. 269, ll. 3, 11, &c. There appears to be some confusion with 'essonȝie,' 'soinȝe'—excuse, exemption, delay. In Henryson's *Fables* (Harl. 1995), 'Bot all thy *seinȝes* sall not avail the,' we have variants 'sonyeis' (1570 ed.) and 'sonȝies' (Mackculloch MS.)

57. 13. MS. *Richt pair king hairt he hes in handis tane*. Pinkerton says, 'It ought certainly to be *sche*, that is *Apporte*.' I retain the *he* and read *wes* for *hes*, in co-ordination with the next line.
57. 17. *vnto sene*= 'to see to.'
58. 1. *Be this [the] battell*.
58. 3. 'can [vp]on'; or 'freschë.'
58. 14. *watchë*. Douglas has many instances of -ë after 'tch' and 'g.' Cf. *jugë* (60. 7), *richë*, &c. See *Introd.*, p. xxxix.
58. 23. *wallis sure*. Pinkerton and Small repeat the rhyme 'fure.'
59. 3. *fair farrand*. *Farrand* (N. p. p. of *fare*, to go), conditioned, fit, suitable; and, from its frequent association with 'fair' &c., of good condition, comely, &c. (e.g., 'Othir ladyis fayr & farand'—*Bruce*, ii. 514; 'He had wicht men and weill farrand'—*ib.*, xi. 95). But cf. also 'Siche ill farande fare' (*Sir Perceval*, l. 848); and the Mod. Sc. *auld-farrant* (cf. Scott's *Antiquary*, 42).

59. 8. 'which stood behind him.' The O.E. and M.E. absence of the relative is not very common in M. Sc. See p. xl.
59. 19. 'And laughing high (loudly).'
59. 20. MS. 'Tyme to await.'  
*observance*. See note to p. 29, l. 2.
59. 22. Pinkerton reads 'desyir.' Small explains *dysyde* 'to make to sit on either side: Lat. *dissideo*.' Is it the variant of 'decide'=to resolve, determine?
59. 23, 24. Order: 'scho leirit þame to mang all folk þat wer without, that wald be in.'
60. 5. Pinkerton and Small: 'So is thair [lakt] nocht musik nor of tune.' But '[of] *musik*' is better metrically, is in parallel with 'of *tyme*,' and points the contrast between 'music' (l. 5) and 'song' (l. 8). Yet this emendation is not quite satisfactory. Is the construction elliptical for 'There is no music or tune . . . but that any wight,' &c.
60. 7, 8. 'That whoever might hear it would at once conclude that it was an angel (or more prob. angels) singing heavenly harmony.'  
*jugē*. See note, 58. 14.
60. 8. The MS. has—

'To angell sing and hewinlie armony.'

Pinkerton and Small read 'song' for *sing*. This is quite unnecessary, and indeed spoils the line.

60. 11. *Swas*='swa als,' 'swa as.' The form is very rare, and may be due to a scribe's error. See p. xliii.
60. 16. If *strang* be a scribal error for 'stang' (sting), then *smart* is an adjective.
60. 22. *pallioun* (*pallium*), a cloak. Cf. *Piers the Plowman* (ed. Skeat, i. 97, C. Pass., iv. 452)—

'Ne pelour in hus paucylon for pledyng at the barre'—

where it means the 'lawyer's coif.' The commoner usage in M.E. is 'tent,' 'pavilion.'

60. 23. *ar*, attracted into the plural by *teiris*. Cf. the reference to the fading cloak later in the poem (ed. Small, p. 103).
61. 1. See note to p. 53, l. 20.
61. 2. The persistent use of red and white as epithets was a tradition of the Courtly Allegory. In allusions to flowers the colours are generally red and white (e.g., 'Of blomyt branchis and flowris quhite and rede'—Douglas, *Aen.*, xii.

Prol.): when special flowers are referred to, it is by preference to lilies (white) and roses (red) (cf. *ante*, p. 48, ll. 14, 15). The convention was emphasised by the heraldic emblems of Lancaster and York, and of England and France (cf. *The Thistle and the Rose*, *supra*). Here the selection has special fitness in the allegorical presentation of the complexion of youth. Cf. Buchanan (*infra*, p. 204).

61. 9. This line has been misread by Pinkerton and Small ('Cum: farar way, &c.')
61. 13. MS. 'That answer danger and said'—*i.e.*, 'That answer[d] danger and said.' This may be correct, but the termination 'and' may have been written above the line and copied out wrongly by the transcriber.
61. 17. *kene*: so MS. The choice and position of the word is conventional, but as a rhyme it is faulty. Perhaps a misreading for a word in 'ĕn.'
61. 19. The fuller form *sythens* will help the metre, or '[do]' may be inserted before *ask*.
61. 21. If *dure* be not a dissyllable, the pronoun '[he]' may be inserted before *tuik*.
61. 23. Pinkerton reads, 'Quhill all fordwart, in [the] defalt of sleip'; but the emendation is unsatisfactory. 'Fordowart' or 'fordouerit' is a favourite word with Douglas. Cf. *Aen.*, IX. vi. 20—

'Fordoveryt, fallyn doun als drunk as swyne.'

In the edition of 1553 the word is printed 'fordwart.'

61. 24. The sense is not clear. The line is perhaps an anacoluthon, which may be adjusted by making *scho* in accusative apposition with *hir* in l. 25. 'Till Fair-calling gave her a drink—her, who was all overcome with sleep (from the lack of it), yet watchful, exhausted though she was.' Or if *quhill* be taken as 'while,' and a finite verb be required in l. 24, may we make *bissellie* a scribal confusion of 'besie'=heedful, on duty, and 'lie'=lay (either the rare form of the past tense or a corruption)?
61. 27. *prettie las*: so the MS., apparently. The king calls Pity 'Fair thing' (l. 8); but the phrase *prettie las*, if correct, is considerably earlier than any known example (see *N. E. D.*) Pinkerton's and Small's reading 'cas' is not

satisfactory, for the 'a' in 'cas' is long. Their interpolation of [wes] after *ilk* to complete the line is not pleasing. Perhaps *war* is dissyllabic.

62. 15. MS. 'put harro.' Small adopts the familiar phrase 'Out! harro'; but it seems preferable to read *but* in this context. Cf. Lyndsay, *Squyre Meldrum*, l. 655—

'Thair was nocht ellis but tak and slay.'

For *harro*, see *N. E. D.*

62. 16. See p. 54, l. 8.

62. 22. MS. 'betrayid.' Cf. p. 51, l. 12.

62. 24. *abaisit*. Cf. p. 55, l. 5.

'He hovirris all abasit for dreid and feyr.'

—Douglas, *Aen.*, XII. xiv. 73.

63. 3. MS. 'lowris,' where 'l' may be an elongated 'c.' Small reads 'kowris.'

63. 12. MS. 'they can.'

63. 21. The editors insert '[quhilk]' after *that*; but unnecessarily. See note to p. 59, l. 8. We may read, 'Till [all] that.'

63. 26. 'Blithness was the first who brought.'

64. 1. MS. 'in the middis the.'

64. 6. Small, following Pinkerton, reads 'hait burde,' which is interpreted as 'warm feast.' The MS. reads 'sait burde'=set board, where 'set' has the usual meaning of 'prepared,' 'ready.' Cf. *supra*, p. 51, l. 15.

64. 7. MS. 'to ding.'

64. 8. *venus tun*. Cf. *King Hart* (ed. Small, p. 113)—

'This drink wes sweit 3e fand in venus tun.'

The wine-tun is one of Douglas's most favourite metaphors. Cf. Prologue to *Aen.* i. (*infra*, p. 109, l. 11), Prol., Bk. V. (*infra*, p. 298), and the concluding 'Direction by the Translator' (ed. Small, iv. p. 227, l. 1).

## XV.

64. 13. The MS., here, and on p. 65, l. 7, has the abnormal form 'sychtit.' The 't' may be the orthographical mannerism

so common in Middle Scots — *e.g.*, with<sup>t</sup>, Edinbrugh<sup>t</sup>. Cf. *sicht*, 23, 10. The 't' was certainly never pronounced in 'sychtit' = sighed.

65. 8. *holtis hair*. See note to p. 25, ll. 17, 24.
65. 13. *mo*. A southernising of 'ma,' probably the author's own, not the scribe's. See l. 29, and cf. the rhymes in the second last stanza (p. 69).
65. 19. Sibbald and Laing print 'withoutin feign' = without deceit, truly. The MS. reading is better, 'without feud.' Cf. the common phrase 'without feud or favour.' In the last line of the previous stanza the maiden declares that she *wrocht him neuer na feid*, and here she emphasises her loyalty, in that she has been his friend and done him true service.
65. 29. *mo*. See note, l. 13 *supra*.
66. 6. *þis* = thus. Cf. l. 28; and l. 27, p. 69. See *Intro.*, p. xxi.
66. 11. *hynt*, variant of 'hent,' which suits the rhyme better, but not a scribal error as in case of *tint* (see note 4. 10, 11).
66. 17. 'In hunter's dress.' Cf. ll. 5, 18 (p. 67).
66. 18., &c. *alone*, &c. These rhyme-words may have been all in 'o' (*flone, bone*, 23, 24) or in 'a' (*alane, bane*, 18, 20). For the phrase 'hir alone,' see *Intro.*, p. xlii.
66. 25. *bentis broun*, a common alliterative tag. Cf. Thomas of Eryldoune (Laing's *Anc. Pop. and Rom. Poetry*, ed. Small, pp. 151, 158).
66. 26. *That fre*, 'that lady,' the substantival use of the adjective. It must not be confounded with 'frec,' 'freke,' 'freik' (man), also a substantival use of an adjective ('freck,' O.E. *frec*). This use is most common in reference to females (*e.g.*, *heynd* in l. 10; *blythe*, 69, 15; *cleir*, 69, 19, &c.), though cases such as *douchtie*, 263, 3, are found. See *Intro.*, p. xli.
66. 28. *þis man*, 'thus must.' See note to l. 6.
67. 13. '[I] 3it was,' or '3it was [I].' *Never* would thus be a monosyllable ('neir'), as it often is.
67. 24. Or 'I say[d], "3our, &c."' Cf. 68. 13.
67. 27. The modern reader is apt to misinterpret the swain's language. *Nakit* may almost be omitted from the translation. The old-world habit of sleeping naked in bed was still universal; and, even long after the change of manner in the next century, the phrase 'in my naked bed,' for a-bed, remained in common speech. See the numerous

instances in the *Decreta* in the *Register of the Privy Council of Scotland*.

67. 28-29. The sense seems to be: 'Be assured (believe you; you may believe) I will not do that sin to win the world.' Here *leif* is the common aphetic form of *bileif*=believe. Cf. *Golagros and Gawane*, ll. 69, 70,—

'He saw nane levand leid vponc loft lent  
Nouthir lord na lad, leif ye the lele.'

(='believe the true report,' or 'believe one who speaks the truth').

The interpretation, 'Do you believe to win this world by such conduct,' is a didactic travesty of the sentiments of the huntswoman.

68. 6. Cf. 'Suppoiss 3e mak it nevir sa twche'—*The Wowing of Jok and Jynny* (Bann. MS., p. 137, l. 42).  
68. 15. 'Though others love, and leave withal.'  
68. 20. 'You will do sin, if you slay me thus by a sudden glance.'  
68. 28-30. 'Tak [it] in none ill.' These lines were misunderstood by Sibbald and Laing, and were printed thus:—

'Thairfor, gude schir, tak in none ill:  
Sall never berne gar breif the bill  
At bidding me to bow.'

The meaning of the MS. text is: 'Before God! sir, take it not ill; but no man shall ever tell the slander against me that I yield at a bidding.' Cf. 'My bony bill, of barbour language breuit'—Hume's *Envoy to Promine to King James Sext*, 1580 (Laing's *Anc. Pop. and Rom. Poetry*, ed. Small, p. 386).

69. 27. See note on l. 6 (p. 66).

## XVI.

*Portuus* (*portuos*, 71. 6, 15; *porteus*, 70. 9; 71. 20), a breviary. Other forms (chiefly S.) are *portasse*, *portesse*, *poortos*, *porthors*. From O.F. *portehors*, M. Lat. *portiforium*. Cf. *Piers the Plowman*, B. Pass., xv. 122; Chaucer, *Cant. Tales*, l. 1321 (*Shipmannes Tale*, l. 131). In Lyndsay's *Satyre of the Thrie Estaitis* (1602 edit.), l. 769, it is spelt 'portouns,' where 'n' is probably a misprint for 'u.'



75. 9, 10. The sense is not quite clear. It may be taken: 'they want virtue in default of faith; they tire themselves (because they have not thee, Perseverance), and honour abandons them.' Or a word or two may be missing—? '[it] tires them.'
75. 24. *his gudis . . . makis tham*: the French construction, perhaps taken literally from the original.
75. 27. *furwith* in orig. = *furtwith* = *furthwith*, the printer's misreading of the MS.
76. 9. *Millar*. The spelling in the heading is the more usual; e.g., in the printer's emblem.
- aperile*. Cf. *ante*, p. 27, l. 15 (note).

## XVII.

78. 4. 'For, according to all clerks of natural philosophy, it is.'
78. 28. *lat[i]onibus*. MS. *latonibus* (misprinted in the S. T. S. edition *laconibus*). *Latío*, a progressive motion or course of movement, is the equivalent of the Gr. *φopά* (Liddell and Scott, s.v. *φopά*, ii. 2). It is found in M.E. in the astrological term 'lacion' (see *N. E. D.*) Hay's translation (p. 79, l. 3) brings out the exact meaning. The passage, and many of the similes in this extract, are taken from the *De Coelo*.
79. 14. *corp3*: so the MS. Perhaps a clerical error for the contracted 'is' (cf. the printer's rendering, 'The quhilk3 volffis' in *Complaynt of Scotlande*, ed. Murray, p. 2, l. 17); but as the MS. has 'corps' (e.g., p. 78, l. 14), this may be an example of the intruding M.E. 'z' for 's.' Cf. *cors* (p. 85, l. 3). But it is possible that the French text had 'corpz.' In later Middle Scots 'corp' is a common plural: the sing. form 'corp' is earlier.
84. 28. The knight has retired for two reasons: (1) that none who had seen him in his prime and powers may see him in his enfeebled age, and (2) that (p. 85, l. 8) he may not be distracted in his contemplation and devotion.
86. 30. *euill farand*. See note, *ante*, p. 287.
87. 29. *rycht honourable*, a co-ordinate epithet with *grete*.
88. 10. *fordouerit*. See note, *ante*, p. 289.
88. 12. *quhill . . . drynk*: an alliterative line. Cf. also 17 and 22, 23.

89. 24. Not 'inform me of'; rather 'give information of.' The pronoun is not part of this obsolete construction.

## XVIII.

94. 16. A variation of *Ars Poet.*, ll. 141, 142.  
 94. 20. See Ovid's *Metamorphoses*, xiii.  
 94. 29. Cicero, *Laelius*, 25. 91.  
 95. 3. Psalm cxli. 5. The Sixt. and Clem. Vulgate reads: 'Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.'  
 95. 6. *recounsailit to him*—*i.e.*, reconciled to him. The literal sense of 'reconcile' is 'to bring into counsel again.'  
 95. 23. Psalm i. 1.  
 96. 24. *for and*: so MS. The sense is (1) 'before,' or (2) 'if.' If (1), it may be a corrupt rendering of 'forne' (O.E. *foran*) or '[bi]foren.' If (2), we must delete *for* and take *and* = 'if.' The former appears to be the better, as the MS. generally uses the form 'gif' for 'if.'  
 97. 26. *colouris*, colours, in the technical rhetorical sense of 'ornaments,' 'figures,' &c. Cf. Chaucer, *Cant. Tales* (*Squieres Tale*, ll. 30, 31)—  
     'It moste been a rethor excellent,  
     That coude his colours longing for that art.'  
 See Cicero, *De Orat.* iii. 25, &c.; Quintilian, *passim*; and Horace, *Ars Poet.*, 86, &c.; and, for later treatment, Scaliger, *Poet.* iii. 30.  
 100. 8. *monk of berry*—*i.e.*, Lydgate.

## XIX.

102. 11. Tolbooth. See note on p. 236. 24.  
 102. 32. *boces*. A 'boce' or 'boss' is a small cask or leathern bottle for wine. Cf. Dunbar, *The Frciris of Berwik*, ll. 153, 184, 364. Also Lyndsay, *Monarche*, l. 2579—  
     'Thocht sum of 3ow be gude of conditione,  
     Reddy for to ressave new recent wyne,  
     I speik to 3ow auld boisis of perditione.  
     Returne in tyme, or 3e ryn to rewyne.'

103. 31. *defamet.* Cf. p. 104, l. 16. See Glossary.  
 105. 24. *till to Johnne*: so Wiclif. The Authorised and Revised Versions read '*were* until John'; earlier translations (e.g., the 'Breeches'—Barker, 1589) have '*endured* untill John.' The form cannot be explained as a northern scribe's incompleted correction of 'till' to 'to,' as it occurs elsewhere in Wiclif and Purvey. Cf. *Jerem.* li. 9, 'The doom thereof cam *til to* heuenes,' where the earlier version and some texts of the later read '*vnto*.'

## XX.

The Prologue is styled in the MS. 'of the first buik of Eneados,' but it is really a general prologue to the entire translation. Some of the Prologues have little in common with the matter of the books which they introduce.

107. 5. 'Pattern.' Patron (= *patronus*) and pattern (= *exemplar*) are doublets. The figures in lines 5-9 are of the stock of conventional phrases of the fourteenth and fifteenth century. Cf. the epithets given to Chaucer on p. 118, ll. 3-6.  
 107. 8. *A per se.* Figuratively, one who is unique or unmatched. The lit. sense is—the letter 'a,' which by itself makes a word ('a'). The usage is extremely common both in its full form, as here, and in corrupted forms—e.g., *apersie*, *A per C*, &c. Analogous forms are *Ampersand*, the name of the character '&,' written in full '*and per se—and*'; '*I per se*'; '*O per se*'; &c.  
 107. 10. The figure of the bell is very common in the English and Scottish Chaucerians, and in Douglas especially. Cf. p. 108, l. 6, &c.  
 107. 11. *I mene.* Douglas is fond of this phrase. Cf. p. 110, l. 1. So too Dunbar, though oftener in the form 'I of mene.'  
 107. 15. *þe list*, &c.=it listeth thee, it pleases thee, to write. For *do*, see p. xliii. The Ruthven MS. reads '3e' in error.  
 108. 3. Cf.—

'Na meyn endyte, nor empty wordis vayn,  
 Commone engyne, nor style barbarian.'

—Douglas, ed. Small, iv. p. 225.

and—

‘And, set that empty be my brane and dull,  
I haue translait a volum wondirfull.’

—*Ib.*, p. 227.

108. 6. See *supra*, 107. 10. Cf. Douglas’s *Excusatioun of Hym Self* (Small, iv. p. 228, l. 8)—

Be glaid, Eue, thy bell is hiely rong,  
Thy fame is blaw.’

108. 15. *at all*=altogether, in every way. This affirmative usage is now lost. See *N. E. D.*, s.v. All, 9. b.

109. 11. See note to l. 8 of p. 64.

109. 16. Ruthven MS. ‘clepe.’

109. 17. *al and sum*, a common singular usage of all and some (*singulis univ ersisque*)=the sum total, the all. Cf. Chaucer (by Skeat’s Index) and Douglas, *passim*.

109. 19. *sans fail*=for certain, without doubt. Cf. p. 111, l. 18.

109. 19, 20. Macrobius (Aurelius Macrobius Ambrosius Theodosius), fl. c. 400 A.D. The *Convivia Saturnalia*, in effect a sequel to the *Noctes Atticae* of Aulus Gellius, is for the most part a *causerie* on Virgil. This work, and Macrobius’s better known *Somnium Scipionis*, were favourite quarries during the middle ages.

110. 2. ‘Though this my work be a full feeble return (in value).’

110. 22. *Quhat so it be*—i.e., ‘jis buik.’

110. 23. *Scottis natioun*. See Introd., p. xv.

110. 31. See Introd., p. xv.

111. 15. Lorenzo Valla (Laurentius Valla).

111. 29. From the free prose *Livre des Eneydes*, Lyons, 1483. Caxton describes his original as ‘a lytyl booke in Frenshe, which late was translated oute of Latyn by some noble clerk of Fraunce, whiche booke is named Eneydos, made in Latyn by that noble poet and grete clerke Vyrgyle’ (quoted in Blades’s *Life of Caxton*, i. p. 188). The French text was based on the *Aeneid* and Boccaccio. See l. 21, and p. 113, l. 28.

112. 9. *chowpis*. Probably = chops (in fuller form ‘chop and change’) —i.e., alters, changes, veers about. See *N. E. D.*, s.v. Chowp, and Chop v. i. 4. d, and ii. 5, &c.

112. 21. *bowcas*—i.e., Boccaccio.

112. 30. *plais palustrale*: an echo of Chaucer, *Troilus*, v. 304.

113. 20. *figuris*. Cf. Henryson, *supra*, l. 7.

113. 21. 'suth fast,' Ruthven MS.
113. 28. Boccaccio: *De Genealogia Deorum*.
113. 30. The well-known *Recueil des histoires de Troye* by Raoul Lefevre, translated by Caxton (1471) under the title of *The Recuyell of the Historyes of Troye*.
114. 3, 4. Samuel xxviii.—*mulier pythonem habens*. The Phitones or 'pythoness' (*phitonissa*, *pythonissa*) is a common term for a witch or sorceress, and more specifically for the Witch of Endor. Cf. Chaucer, *Freres Tale* (ed. Skeat), D. 1510; Gower, *Confessio Amantis* (ed. Macaulay), Bks. iv. 1937, vi. 2387; Barbour, *Bruce* (ed. Skeat, S. T. S.), iv. 753; Lyndsay, *Monarchie*, 5837, &c. Cf. also the reference in the word '*pythonissam*' in the Vulgate version of 1 Chron. x. 13. For the more general meaning, cf. *Hous of Fame*, l. 1261.
114. 15. *tonyr*. Small reads 'touyr,' by an excusable confusion of 'n' and 'u' in the Elphynstoun MS., and perhaps under the influence of the Ruthven reading 'tovir.' But in Caxton's *Encydos* (1490) it is 'the ryver of tonyre' (see E. E. T. S. edit., chaps. xxxiii. and xl.); and in Caxton's original, the *Liure des Eneydes* (1483), the name is 'toine.' Douglas's text itself supports 'tonyr' by its reference to the *Tanais* in line 31 (p. 114).
114. 17, 18. *Pallanteum*, founded by Evander, where Rome afterwards stood. See *Aen.* viii. 51-54.
115. 6. So the Ruthven MS. The Elphynstoun MS. makes good sense and agrees with later Scots usage, 'Quhat suld I angar (= be angry)? on his *erroris* dwell?' but the Ruthven text seems to be the simpler and better.
115. 20. 'Ane twenty devill,' Ruthven MS. Small translates *twenty devill* as 'a strong blow.' The phrase is an imprecation, quoted in the *N. E. D.* ('Devil,' ii. 17) as analogous to the more familiar 'the devil take.' Yet the presence of 'a' and of 'twenty' seems to relate it to the common M.E. 'a devil way' (*N. E. D.*, 'Devil,' ii. 19), which is often found with the numerical epithet 'twenty.' See the examples given in *N. E. D.*, and cf.—

'Shee wolde paye him and make no delaye,  
Bid him goo pleye him a twenty deuel wey.'

—Lydgate's *Mumming of Hertford*, ll. 105, 106  
(*Anglia*, xxii. (x.), p. 370).

115. 20. *not fall*=may befall (expressing a wish). So the sense of the line seems to be 'The devil (or twenty devils) take his work at once.'
115. 22. 'Papingay.' See note on p. 163, l. 5.
115. 30. Douglas's English partisanship explains this uncomplimentary allusion.
116. 10. *all and sum*. See *supra*, 109, 17.
116. 15. *fute haite*. Another favourite phrase with Douglas: =foot-hot—*i.e.*, closely. The more general sense is 'in hot haste,' 'straightway'—*e.g.*, Douglas, *Aen.* (Small, iv. 141. 21). Cf. the well-known passage in the Fifth Prologue—

'His febill prois bene mank and mutilait;  
Bot my propyne coym fra the pres fuit hait,  
Unforlatit, not jawyn fra tun to tun,  
In fresche sapour new fro the berrie run.'

116. 21. *ane boundis*. The construction is correct. Mr Craigie mentions that in St Andrews they use the phrase 'a lippy's bounds' as a measure of land (100 square yards). See 294, 31 (note), and *Introd.*, xl.
116. 23. *ragmen* or *ragman*. Small's association of this word with Ital. *ragionamento* is erroneous. See the notes in Skeat's *Piers Plowman*, ii. pp. 10, 238 (with references), and Halliwell's *Dictionary*. And cf. Douglas's Eighth Prologue, ll. 146, 147—

'Wyth that he raucht me a roll: to reyd I begane  
The riotest ane ragment wyth mony rat rane.'

The sense is preserved, as pointed out by Prof. Skeat, in the mod. 'rigmarole,' but there is a gap in the history. The suggested etymological connection with 'rag' is not clear; but its specific application may find an equivalent in meaning in the modern 'screed.'

117. 12. *ganis nocht for*, 'does not suit.' Cf. l. 18.
117. 16. *bakis*. Perhaps a scribe's error. 'Bak [h]is' makes a better reading.
117. 26, 27. Between these lines the three following couplets are interpolated by Small. They do not occur in the Elphinstoun or Ruthven MS. Their style is not Douglas's:—

'He hated vice, abhorring craftineis,  
 He was a myrroure of verteu, and of grais,  
 Just in his promys euer, and stout in mynd,  
 To God faythfull, and to his frendys kynd,  
 Verteous, vyse, gentil, and liberall,  
 In feates of war, excelleng vderis all.'

118. 7. *albion iland*. Political predilections make Douglas use this form frequently. Cf. vol. iv. (ed. Small) p. 171, l. 17, and p. 223, l. 10.

118. 8. 'I coude folwe, word for word, Virgyle,  
 But it wold lasten al to long a whyle.'  
 —*Legend of Good Women*, ll. 1002, 1003.

118. 23. Cf. *Complaynt of Scotlande*, *infra*, p. 146.

118. 31. Cf. *Complaynt of Scotlande*, *ib*.

119. 10. Elphynstoun MS. 'strangis'; Ruthven MS. 'strange.' Mr Craigie points out that the curious spelling '-is' for '-ë' is common in the St Andrews MS. of Wyntoun in words of this type—*e.g.*, 'hugis' (hugë), 'largis' (largë). Cf. 'jugisment' (jugëment) in the *Wallace*, ii. 248. Its origin is not clear, unless it be that a syllabic '-ë' seemed an unlikely thing to a Scottish scribe. See also note, p. 121, l. 12, and *Intro.*, p. xxxix.

119. 23, 24. 'Few would understand the meaning, if I followed Virgil's language closely.'

119. 27. Gregory I., 'the Great.'

119. 30. *of* for 'oft': a clerical error rather than a verse-slur.

120. 1. *Ars Poetica*, 133.

120. 13. In the *Legend of Dido* in the *Legend of Good Women*, 925:—

'Glory and honour, Virgil Mantuan,  
 Be to thy name! and I shal, as I can,  
 Folow thy lantern, as thou gost biforn,  
 How Eneas to Dido was forsworn.'

120. 16. *tratour*. *Legend of Good Women*, u. s., l. 1328.

120. 17. Ruthven MS. 'Thus.' See *Intro.*, p. xxi.

120. 26. 'By his departing from Dido of Carthage.'

121. 5, 6. *wraitht, aitht*. See *Intro.*, p. xxvii.

121. 12. Elphynstoun MS. 'hinder his chargis'; Ruthven MS. 'vndir his charge.' *Chargis* may be a form of 'chargë'

(see note, p. 119, l. 10). In *Wallace*, v. 244, 'wiagis' probably stands for 'wiage,' sing., not plural, as stated in the S. T. S. edition.

121. 21. *I mene. Ante*, p. 295.

121. 25. *but discrepance.* A favourite tag in Douglas. Cf. *Aen.*, XIII. x. 128; xi. 18.

122. 5. *hevinlie orpheus.* The christianising of classical story is a common rhetorical trick in Douglas, either by direct metaphor, as here and in the Prol. to Bk. vi. l. 143, or by correction, as on p. 121, l. 21, and Prol. to Bk. iii. l. 44.

122. 26. The meaning of this line is not clear. May we take it: 'that it is now time to be done with my poor effort [lit., to move the worse thing over the score—*i.e.*, outside consideration]?'

122. 32. Elphynstoun MS. 'baldy'; Ruthven MS. 'baldly.'

123. 4. *fery bote*: an unusual variation of the familiar 'beam' (piece of timber) in Matt. vii. 3. For 'beam'=a ship or boat, cf. Barclay's *Ship of Fools*, 178. See *N. E. D.* In the *Complaynt of Scotlande* (ed. Murray, p. 138), 'the beam in the eye' is rendered 'ane grit balk,' and is contrasted with 'ane litil strey (*straw*).'

123. 8. Then follows the translation of *Aen.*, I. i., beginning—

'I the ylk wmqhile þat in þe small ait reid  
Tonit my sang, syne fra the woddis zeid,  
And feildis about taucht to be obeysand,  
Thocht he war gredy, to þe besy husband,  
Ane thankfull werk maid for the plewmanis art,  
Bot now þe horrible sterne dedis of mart.'

In the Elphynstoun MS. the contents are inserted after the first line of Bk. i., and that line is written again in the translation.

123. 10. Small follows the Ruthven MS. 'As brycht Phebus,' &c.; but the Elphynstoun reading is better.

123. 11. *chymis.* See Glossary. Cf. *Aen.*, VIII. vi. 126, XI. vi. 22, and Prol. xii. 276.

123. 14. 'Showing no sign of heat.'

123. 20. Elphynstoun MS. 'lange.'

123. 21. Order: The frosty regioun of þe 3eir ringis.

123. 22. *sessionne.* Correctly 'sessoune,' in Ruthven MS. The Elphynstoun MS. keeps throughout this mistaken form. Cf. p. 126, l. 2; p. 127, l. 23. It is not unknown else-



where. Cf. Douce MS. of *The Awntyrs off Arthure*, ll. 289, 290—

‘A sege shall he seche with a cessioun,  
That myche baret and bale to bretayne shal bring’—

which is rendered in the Thornton MS. ‘. . . at a sesone . . .’

123. 24. ? ‘blastis [out] of.’
124. 3, 4. ‘Monsters of the deep, such as porpoises or whales, sink (descend) low in the ocean because of the tempest.’ ‘Devall’ is generally applied to the sky or the weather (cf. ‘The day to dyrkyn, decline, and devaill,’ Prol. to Bk. xiii. l. 30), though it is freely used in later spoken speech in the sense ‘to leave off.’
124. 8. *by his rayß*. The interpretation is doubtful. If the rhyme be perfect, *rayß* = ‘race’—*i.e.*, course. *By his rayß* may therefore mean ‘out of his course.’
124. 15. Ruthven MS. ‘sole.’ *ysowpit*: an Anglicism (see Introd., p. xxxviii).
124. 16. *rokis*. The usual form is ‘rouk.’ See note to p. 49, l. 10. Cf. *rek* (with variant ‘rak’ = mist), p. 127, l. 15.
124. 17. *fauch*, fallow. See Prol. to *Aen.*, xii. 108, and *N. E. D.*, *s.v.* Fauch.
124. 18. *our heildis*, in intrans. or passive sense = hide or are hidden. Cf. trans. sense in IV. v. 140, where Atlas is described with ‘his schulderis heildit with new fallin snaw’; also Prol. to Bk. xiii. l. 40. ‘Thay daschit him down, the dirt ourhaild him’—*Symmie and his Bruther*, 97.
124. 21. Ruthven MS. ‘schew.’ *Sew* = *schew*, shew, showed. See Introd., p. xxvi.
124. 23. Cf. ‘a bub of wedder’—*Aen.*, IV. iv. 65.
124. 24. *one* = on.
124. 26. *heild*, ‘eild.’ See Introd., p. xxiii. and *N. E. D.*, *s.v.* Eld.
124. 27. *scuggis*. Cf. Bk. XII. xiii, 172; Prol. XIII. 32.
125. 1. *The plane stretis*. Hardly here the same as the later ‘plainstones’ or pavement, as opposed to the ‘causeway.’ ‘Plane’ may be taken in the more general sense of ‘open,’ ‘level.’
125. 6. ‘The hair (coats) of the animals shook or waved in the tempest (either by the direct action of the wind, or on

account of the cold). The line has been wrongly translated 'On account of the stormy weather the hair of animals grew' (Henderson, *Vernacular Scottish Poetry*, p. 201, n.) *Growyt* is obviously in analogy with *wayfe* in the next line. See *N. E. D.*, s.v. *Grow*. Cf. Henryson, *Moral Fables* (Harl. MS.) 1799, 'My flesche growis, my bodie quaikis all.'

125. 18. 'wyth weping,' Ruthven MS. *Cleping* means 'calling,' 'crying.' It is possible that the poet wrote 'cheping' (cheeping).

125. 27. *dantit bestiall*—i.e., domestic or tame animals. Cf. p. 169, l. 24.

126. 2. *sessiounne*. See note on l. 22, p. 123.

126. 5, &c. The whole passage is reminiscent of the opening stanzas of Henryson's *Testament of Cresseid*. See Supplement to the Oxford Chaucer, vol. vii. pp. 327, 328.

*syk* = 'seik' (seek). See Intro., p. xx.

126. 14. *throw þe glas*. So in the earlier passage in Henryson (see preceding note), Venus 'throwout the glas hir bemis brast sa fair.' Pedro de Ayala, the Spanish ambassador to the Court of James IV., informed Ferdinand and Isabella (25th July 1498) that the Scottish houses were good, 'provided with excellent doors, glass windows, and a great number of chimneys.' The Spaniard, like later Englishmen, seems to have expected a lower standard of comfort even among the ruling classes of fifteenth-century Scotland. See the extracts in the editor's *Days of James IV.*, London, 1890.

*I did tak keip* = 'I observed.'

126. 18. *Till*, 'to.'

126. 19. *draw*, infinitive after *did tak keip* (l. 14), 'I saw Latonia draw.'

126. 21. Ruthven MS. reads, 'Hornyt þe bonde quhilk we clepe þe nycht oule'—an obviously corrupt reading. The black-letter edition reads, 'The horned byrd.' The only solution seems to be to take *he bawde* = *hebawde*, a *ἡβῶς* λεγ. = Fr. *hibou*, 'the nycht owle,' as explained in the second half of the line.

[*wē*] is interpolated, as *clepe* is probably a monosyllable. Cf. Bk. XII. xiii. 168—

'Quhilk we a litil howlet cleip, or owle.'

126. 23. *crukit camschow*, a rather common duplication of epithet. Cf. the more extreme example, 'that cruiked cam-schoche croyll' (Montgomery, *Flyting*, l. 295). *Cam-schow* is itself a compound of stems of like meaning. See Introd., p. li.
127. 3, 4. *Palamedes byrdis*, cranes. Palamedes, who fell before Troy, had the reputation of having invented certain letters, including Y (Υ), by studying the flight of cranes. See Plin., *Hist. Nat.*, 7. 56, 57, § 192; and Martial, xiii. 75—

## Grues

*Turbabis versus nec littera tota volabit,  
Unam perdidideris si Palamedis avem.*

The crane (*Grus cinerea*), common in Scotland in Douglas's time, is now extinct in the British Islands.

127. 9. *The soir gled*, the Red (*sorrel*) Kite.
127. 13. *Ane schot wyndo*, a shot-window—*i.e.*, a window which can be opened or shut, *not*, as has been often stated, a 'projecting window,' like the German 'erkerfenster.' Douglas says he 'unshut'—*i.e.*, opened the window a little ajar, but had to shut it again (l. 22). The word occurs in the *Cant. Tales* (*Miller's Tale*), ll. 3358, 3695. (See Prof. Skeat's note in the Oxford Chaucer, vol. v. p. 103.)
127. 15, 16. These lines are not in the Ruthven MS.
127. 15. *gum*: a rare word. Cf. Prol. to Bk. xiii. l. 31.  
*rek*. See note to p. 124, l. 16.
127. 20. *mort fundit* (or 'mortfundit') *of kynd*—*i.e.*, by nature 'chilly, icy (or piercing with cold, or causing icy coldness).' *Mort* is probably formed by wrong association, for if the word be related to M. Fr. *morfondre*, the first part represents not 'mort' but 'morve' (Sp. *muermo*), a form of equine catarrh.
127. 23. *sessioun*. See p. 126, 2 (note).
128. 2. A favourite metaphor in Douglas. Cf. *Palice of Honour* (ed. Small), p. 54, l. 13; *Aen.*, VI. ix. 208.
128. 6. 'Ourevolvit of jis,' Ruthven MS. If we accept the reading, the sense would appear to be, 'Because of business, &c., I turned aside this volume, [which] lay for a time.' But I suspect the MSS., and think with Mr Craigie that the line should read, 'Onrewoluit [*i.e.*, not

turned over], his volume lay ane space'; in which case the 'l' and 'of' in the texts must be taken as scribal errors.

128. 14. Elphynstoun, 'Quhen frostis days'; Ruthven, 'Quhen frostie dois.'

*fyrth and fald.* See p. 273.

128. 15. *allar* (author). The 'l' is unsounded. Cf. *rolkis*, *waltir*, &c. See Introd., p. xxiii.

## XXI.

P. 129. *Bellenden* or *Ballantyne*. The latter is the more common, but *Bellenden* (Lat. *Bellendenus*) has become the customary form in references to this author.

Bellenden's 'cap. xxi.' corresponds with I. lv. lvi. of the ordinary texts.

Pp. 130, 131. Such words as *evertit* (130. 14), *expugnacioun* (131. 2), and *direpcioun* (131. 8) are not transferred from the original, but belong, with others like *importabill* (131. 1), to Bellenden's own Latinised vocabulary. (See Introd., p. lxii.)

132. 22. *stirkin* = strikin. The MS. reading has been retained, as it occurs elsewhere in Bellenden and in other texts. Cf. 'trage' (targe), 'dreith' (derth), 'torne' (trone), S. T. S. edition, pp. 146. 7, 149. 10, 151. 14. The transposition may be on the analogy of the familiar forms 'girs' (grass), &c., but it is less reasonable and not so common as 'strikin.' The whole question of the metathesis of 'r' in Sc. is very puzzling. See Introd., p. xxx.

134. 12. *Cavillis*, cavels or lots. Cf. Douglas—

'Be cut or cavil that pleid sone partid was.'

—*Aen.*, I. viii. 27.

And—

'The kavillis (*sortes*) of Licia.'

—*Ib.*, IV. vii. 31.

## XXII.

135. 2. "Indigetes var goddis of egipt quhilkis hed beene verteouse princes quhen thai lyuit."—Marginal note in original. Lat. *indigetes*.

136. 8. "Gymnosophistes var philosophours of inde, quhilkis var ay nakyt vitht out ony sort of cletyng. ther doctrine aperit to be rather ciuil lau nor philosophie."—Marginal note in original. For the Gymnosophists (*γυμνοσοφισταί*) or 'naked philosophers' of India see Plut. *Alex.* 64, Plin. 7. 2. 2, § 22, &c.
138. 1. *ciuillist*=civilian—i.e., student or doctor of the civil law. or ony *vthir crafft* &c.=or any other craftsman &c.
138. 12. *hurt nature*. Cf. p. 139. 2. The form 'hurt-maiestie' (=lese-majesty) is found in E. and M. Sc. (e.g., *Sc. Acts* James IV.), and it may be that the author of the *Complaynt*, who draws largely from French sources, is translating or making a phrase analogous in form to *lèse-majesté*, *lèse-humanité*, *lèse-faculté*, &c.
138. 15. ἡ Δεληκὴ μάχαιρα. Arist., *Pol.* i. 2. 3.
139. 10. *Cicero gyuis*, &c. The passage will be found in *De Inventionē*, ii. 1, 2. *cartomat*=Crotona. *eracleon* is Zeuxis (of Heraclea). Cf. *Ariosto Furioso*, c. 11. st. 71.
144. 20. So too Cicero, *De Orat.*, ii. 18. 75.
145. 15. *hermes*, Hermes, the philosopher (*τρισμαγίστος*), of the second century A.D., referred to again by the author of the *Complaynt* (E. E. T. S. edit., p. 159).
145. 18. *honorificabilitudinitatibus*. See Du Cange, s.vv. *honorificabilitudinitas* and *honorificabilitudo*; *N. E. D.*, s.v. Cf. Dante, *De Vulg. Elog.*, ii. 7. 69.
146. 10, &c. Cf. Douglas, *supra*, p. 118, l. 31.
146. 26. 'I exhort thee.'
147. 28. *diapason* is here used attributively to *prolations* (=continuations), and is probably to be taken in a general sense of range, melody, or harmony, rather than in the technical sense of an interval of an octave.
148. 11. The 'borrowing days' are the last three days of March (O. S.), said, in popular tradition, to have been 'borrowed' from April.
148. 19. 'dominotours' (orig. text).
148. 31, &c. The alliterative groups are familiar in E. and M. verse. Cf. 'dikis,' 'dailis,' 'donec,' &c., *ante*, p. 281.
150. 12. *prefferris*=excels: a common Latinism in the *Complaynt*. Cf. l. 14, and p. 153, l. 18. See *Introd.*, p. lxii.
150. 16. *urbanite*—i.e., things urban, 'the town.'
150. 26. From this point the text of the Adv. Lib. copy is defective.

151. 19. For an account of the tales referred to, see Dr Furnivall's Introduction to *Captain Cox, his Ballads and Books* (Ballad Society, 1871), and Dr Murray's transcript in the Preface to his edition of the *Complaynt*, pp. lxxiii-lxxxii.
154. 24. *on neid forse*, of necessity.

## XXIII.

156. 10. MS. 'as it may beleifit ane.' It is possible that the fuller form 'beleifit' is intended, and that 'be' has been omitted ('be beleifit').
158. 17. *in greit*—*i.e.*, wholesale. 'Forestalling,' or the buying or selling of goods before they reach the market, is the subject of innumerable Acts and Decrees by the Scottish Privy Council. Cf. the obsolete phrase 'to forestall the burgh'—*i.e.*, to affect general prices at the expense of the community by underhand or private control of the supply.

## XXIV.

At the end of the collection is the note: "Gentyll redaris, I wyll aduerteis 3ow that thare is of thir Bukis imprentit in France, the quhilkis ar verray fals. And wantis the tane half, and all wrang spelit, and left out heir ane lyne, and thar twa wordis. ¶ To Conclude thay ar all fals, and wantis mekle that this buke hes, as may be sene, quha lyste tyll luke thame baith ouer, thay sall fynd my sayingis verray trew, and wors nor I do say. preue and se, than 3e wyll geue me credence. thay ar nocht worthe ane plake."

160. 11. A favourite simile with Lyndsay.
160. 14. *lactit* (= 'lackit' — *i.e.*, blamed, condemned) is purely scribal. '-ct' meant '-ck,' and scribes had a fancy for spelling the rhyme-words alike, in defiance of etymology. An extreme case is found in the *Satirical Poems of the Time of the Reformation* (S. T. S. edit., i. p. 387, l. 1017; p. 389, l. 1071), where 'gaes' (goes) is spelled 'geathis,' to rhyme with 'cleathis,' 'clathis' = 'claes' (clothes).
161. 1. *one* for 'ane' is not uncommon in Lyndsay. Cf. p. 163, l. 5.

163. 5. *Papingay*, a popinjay or parrot (*ante*, p. 155, l. 22, and cf. Lyndsay's *Complaynt of the Papyngo*): also the target set up in the archery butts, which was originally in the form of a large artificial parrot. It is now represented by the parti-coloured woollen 'pin' in the Aunt-Sally booths of country fairs.
163. 21. *Yrische*. See Introduction. Here in one syllable, for 'Eirsch.'  
*had*=he'd.
163. 22. '1 Cor. xiii.' (marginal note).
165. 13. Note that Lyndsay makes no plea for the vernacular in secular literature.
165. 21. Lyndsay, after concluding this 'Exclamation to the Reader,' proceeds to the 'Creation of Adam and Eve.'
166. Lyndsay's interlocutor (referred to in l. 11) is Dame Remembrance, whom he meets in his Dream. She shows him the wonders of the physical creation, and, after discoursing on the 'Quantitie of the Eirth,' and describing the 'Devisioun of the Eirth' (*i.e.*, the political divisions of the world) and 'Paradyce,' she proceeds at the poet's request to give the following account of Scotland.
167. 2. Orig. 'strandis': wrong in sense and rhyme.
167. 3. It is doubtful whether Lyndsay uses the Chaucerian 'grenē' here. Perhaps *fluriste* should read 'flurissit.'
167. 27. The original text has 'quhod'—possibly a mere misprint,—a curious early example of the false association with the 'quh' of 'quhilk,' &c.
169. 15. 'May perhaps (or likely) find many a poor scabbed old ewe wandering (going at large) bewildered and without guidance.'
169. 17. *Lowrance* or *Lowrie* (Laurence), a popular name for the fox. Cf. Henryson's *Moral Fables*, *passim*.
169. 24. *dantil doggis*. Cf. *dantil bestial*, *ante*, p. 125, l. 27 (and note).
170. 4. *proffect*. Probably here, and on p. 172, l. 10, a printer's misreading of 'profeit.' Lyndsay was no scholar; and *proffect* (Lat. *profectus*) is found in E. Sc. rather than M. Sc. Elsewhere he writes 'profeit,' as in the *Satyre*, ll. 2881, 3767. 'Proffect' occurs in the plural ('profectez') in the alliterative *Alexander*, c. 1400-1450 (ed. Skeat, E. E. T. S., 1866, p. 280).
171. 24. Between Berwickshire and Lochmaben—*i.e.*, the Borders from the East March to the West March.

172. 7. 'Polacey' (orig. text).  
 172. 10. *proffect*. See note to p. 170, l. 4.  
 172. 19. *disdene*. Orig. 'disdane.' Cf. the forms 'refrene' ('refrane'), 'constrene' ('constrane').  
 173. 9. *sanct Ihone to borrow—i.e.*, 'St John for a security' ('St John being my security'), a common M. Sc. phrase of parting. Cf.—

'With mony "fare wele" and "sanct Iohne to borowe."  
 —*Kingis Quair*, st. 23.

Also, *The Wallace*, iii. 336; Henryson, *Mor. Fab.*, l. 511; *Colkelbie's Sow* (Laing's *Anc. Pop. and Rom. Poetry*, p. 258, l. 153). It is probably a Chaucerian borrowing. Cf. *Squieres Tale* (*Cant. Tales*), l. 596, and *Compleynt of Mars*, l. 9; also Lydgate, *Complaint of the Black Knight*, st. 2.

173. 26. *firth and fell*. Cf. note on p. 273.  
 174. 13, 14. (*dremie: hame*), and 20, 21 (*grace: peace*): early examples of original 'ē' (èa) rhyming with original 'ā' (ä). Cf. the later sixteenth century spellings, and note the complete identity of the vowels in M. Sc.  
 174. 22. This interlude begins at l. 1926 of the *Satyre of the Thrie Estaitis*.  
 176. 6, 7. A reference to the gallows-ladder.  
 177. 6. *Sessioun nor Seinze—i.e.*, the secular and spiritual courts. The former term remains in the modern title 'Court of Session.' The latter is equivalent to the old Consistory Court ('Synod'). Cf. Lyndsay's *Satyre*, ll. 3054, &c. :—

'*Pauper*. Remember to reforme the consistorie. . . .

*Personne*. Quhat caus hes thou, fals pellour, for to pleinze?  
 Quhair was 3e ever summond to thair seinze?

*Pauper*. Marie! I lent my gossop my mear, to fetch hame coills;  
 And he hir drounit into the querrell hollis.  
 And I ran to the Consistorie, for to pleinze;  
 And thair I happinit amang ane greidie meinze,' &c.

177. 14. *Mald*. Cf. note, *ante*, p. 273.  
 177. 16. *salt and coill* would be the most usual burdens of a mare kept 'ane myle fra Tranent' (l. 1), where the 'coill-pottis' (collieries) and salt-pans on the Forth have been industries for centuries.



177. 19. Laing, following Chalmers, holds that the town of Ayr is 'here brought in merely for the rhyme.' 'The town of Ayr had no connection with the man and his mare.' But it has with the 'thrie ky'; for 'Ayrshires' are still in much request as a good breed for dairy purposes.
- tydier*. See Glossary.
178. 6. *hyreild*. The 'herzeild' (O.E. *heregeld*) was the Scottish equivalent of the Eng. 'heriot.' It is defined as the render to the superior of the best 'beast' (horse, ox, cow, &c.) of a deceased vassal. Here the landlord takes the grey mare, the vicar the best cow (on three separate occasions), and the vicar's clerk the upper garments.
178. 23, 24. The rhyme is better than it looks, for *Pasche* is pronounced as in mod. E. 'peace.'
179. 9. Saint Giles.
179. 13. Orig. 'fra Mald.'
180. 14. *sir*=*dominus*, the ordinary ecclesiastical title. Cf. Lyndsay's *Dialog*, ll. 4658, &c.—

'The seilze Nun wyll thynk gret schame  
Without scho callit be Madame;  
The pure Preist thynkis he gettis no rycht,  
Be he nocht stylit lyke ane knyecht,  
And callit Schir, affore his name,  
As Schir Thomas, and Schir Wiljame.'

*Rome-raker*—i.e., one who *rakes to Rome*. See Glossary, s.v. *ruik*=to go, wander, 'stravaig'; also note on p. 184, ll. 21, 22.

181. 17. *Black Bullinger*. Henry Bullinger (1504-1575).
181. 24. *ruiks*. Cf. note, 160. 11.
181. 27. *oster-schellis*. The oyster-shell was the pilgrim's badge.
182. 2. *Fine Macoull*. Cf. Dunbar's *Interlud of the Droichis Part*, l. 33, and Douglas's *Palice of Honour* (ed. Small, i. 65, ll. 7, 8).
182. 5, 6. A relative clause referring to *cow* in line 4.
182. 8. *Johne the Armistrang*. Cf. the last stanza on p. 171.
184. 20. The pagination in the original runs 71, 72, 77, 78.
184. 21, 22. *cawsay-paker*, a street-walker. Cf.—

'Of Rome rakaris, nor of rude ruffianis  
Of calsay paikaris, nor of publycanis.'  
—Lyndsay, *Tragedie of the Cardinall*, ll. 377, 378

185. 14. *dreamand and dreueland*. Cf. Douglas, *Aen.*, Prol. viii. i., 'Of drefling and dremis'; also Swift, quoted in *N. E. D.*, s.v. Drivel, v. 5, 'Droning, and dreaming, and drivelling.'
186. 1. *at the horne*. In Scots law, 'to be at the horn' is equivalent to being a proclaimed outlaw—i.e., in strict usage, when a king's messenger has blown three blasts on his horn and declared the culprit or defaulter outwith the protection of the law. The phrase remained, though the horn was not blown. Cf. Horning, Letters of Horning, which are still valid as forms, but are yielding to later procedure.
186. 5. *relict*, erroneous form of 'relic.' Cf. 'publict' for 'public,' 'commont' for 'common,' &c. See Introd., p. xxvii.
187. 18. *Seinzie*. See note, p. 308.
188. 4. Read, 'tell [thé] the haill storic.'

## XXV.

190. 1. *horsemen*. The MS. uses this form and 'horßmen' indifferently. Cf. l. 11. See Introd., p. xxx.
190. 10. Blank in MS. for Christian name.
191. 25, 30. Netherbow. West Port.
192. 3. Fr. *Enfants perdus*, in the special sense of soldiers employed in perilous enterprises.
192. 14. *the poores*. See Introd., pp. xxxiii, xli.
192. 29. *panse*—i.e., *pense*. Cf. *recompanß*, p. 193, l. 24. *achete*=*acheté*.
194. 8. *cumed*. Found elsewhere in Knox, frequent in Stewart's *Chron. Scot.*, and still common in English dialect (N. and London). See Introd., p. xxxvii.
194. 27. *cure*, here probably a variant of 'cover.' See Introd., p. xxviii.
195. 13. Blank in MS.

## XXVI.

197. 3. *put handis in*= 'laid hands on.' 'To put hands in oneself' =to commit suicide.
197. 9. *do*—i.e., act in his behalf, do for him. Cf. p. 202, l. 27. The usage is common in old legal Scots. Cf. the common term 'doer' (*doar*)=agent (law-agent).

198. 22. *tyiscing*. The form 'tyst' is as common as 'tyse.' The MS. 'c' may be a 't.'
198. 28, &c. From the style-book.
199. 24. *Band*—i.e., bond.
200. 14, &c. The *literary* quality of many of the older Scots legal documents has often been remarked upon. There is, of course, greater opportunity here, as the passage is a copy of the original bond drafted by the parties to meet the special circumstances. But cf. the later account of Gordon of Gicht, drawn up by the officials of the Privy Council (*infra*, p. 231).

#### XXVII.

204. 10. *quhyte and reid*. Cf. note on p. 288.
205. 9. *wers*: so Rudd.; MS. 'wersid.' Perhaps 'werser' is intended.
205. 28. Blank in MS.
206. 18. The S. T. S. text reads 'venum,' but *verm*, as with Ruddiman, is preferable.
208. 13. *of þe town*. In the margin of the MS.—'Aberdeen.'

#### XXVIII.

210. 1. *Be*='by the time that,' 'when,' 'after.' See Glossary.
211. 3. *bot this*. The noun is understood. The Laing MS. reads 'bot this lord.'
211. 5. *and* has no syntactic value, and must be taken as a mere colloquial particle or, perhaps more reasonably, as a MS. error.
211. 16. *firm land*—i.e., *terra firma*. See *N. E. D.* (s.v. Firm), which does not give any Sc. examples.
211. 31. *in ane blew gowne*. The blue-gown was, in former days in Scotland, the distinguishing garb of a king's beadsman or recognised beggar; and 'bluegown' was applied as the name of the wearer. Cf. the references to Edie Ochiltree in Scott's *Antiquary*.
211. 32. The Laing MS. (S. T. S. edition) reads 'roll' and 'bottikins.'
212. 3. [&], as in Laing MS.
213. 7. This chap. (James V. xx.) corresponds with chap. xxi. in the Laing MS.

213. 18. Blank in MS. ; omitted in Laing MS.

214. 3. *quhilk*. The Halkshill MS. reads 'quhill.'

214. 14. *barrass 3ett*—i.e., outer gate. The 'barras' or barrace is a general term for a defensive outwork of a castle. It is common in E. and M. Sc. writers. It also meant the lists or enclosure within the outworks. Cf. Douglas, *Aen.*, XII. xiv. 10.

214. 17. *sylled*, covered, canopied. Cf.—

'Sylit semely with silk, suthly to say.'

—*The Buke of the Howlat*, l. 671.

'Vndyre a sylure of sylke.'

—*Morte Arthure*, l. 3195.

215. 3. *goudneis*. Not in the Laing MS. ? 'goldeneye,' or 'goldeney.' See *N. E. D.* and Glossary.

215. 8. The relative is understood before *was*. It is unnecessary in the Laing text, which reads '*and all uther*' in line 7.

216. 8. *Sanctjohnstoun*—i.e., Perth.

216. 10. *strathrale*, Strathardle or Strathairdle. The Laing MS. reads 'stratherne.'

## XXIX.

P. 217. *Nicol Burne* was Professor of Philosophy at St Leonard's College, St Andrews. He describes himself, in the title of this *Disputation*, as 'brocht vp from his tender age in the peruersit sect of the Caluinistis, and nou, be ane special grace of God, ane membre of the halie and Catholik kirk.'

217. 1. *M*='The prætendit Ministeris of the deformed Kirk in Scotland' (cf. title-page). *B*=Burne, the author.

218. 27. Misprinted 'oraesonis' in the original.

219. 31. *confer*=compare; in sense now obsolete, except in the reference form 'cf.' The usage in English was 'exceedingly common from 1530 to 1650' (*N. E. D.*)

*deformit*. A favourite joke of the Catholic pamphleteers against the Reformed Church. See *supra*, note to p. 217.

221. 3. In the margin, '1 Cor. 14.'

222. 7. *Beda*. *Historia Ecclesiastica*, I. i.

222. 23-29. The punctuation in the S. T. S. edition appears to be wrong; and 'not yit' should read 'nor yit.'
222. 32. *by*=besides, beyond. In Mod. Sc. usage the longer form 'forby' is common.
223. 8. *S. Paull sayis*. 1 Cor. xiv. 16, 'How shall he that occupieth the room of the unlearned say Amen,' &c. (Auth. Version). *Idiot*, Gr. ἰδιώτης, Lat. (Vulg.) *idiot*a, an unlearned person, 'layman.' See *N. E. D.*, *s.v.*

## XXX.

227. 12. King James owes not a little to Gascoyne's *Instructions*. Cf. p. 228, l. 13 and l. 22.
227. 18. *Flowing*—*i.e.*, rhythm.
228. 1. *Ryming in termes*. Explained thus in chap. i.: 'Ye man be war likewayis (except necessitie compell yow) with *Ryming in Termis*, quhilk is to say, that your first or hinnest word in the lyne exceid not twa or thre syllabis at the maist, vsing thrie als seindill as ye can. The cause quhairfore ye sall not place a lang word first in the lyne is, that all lang words hes ane syllabe in them sa verie lang, as the lenth thair of eatis vp in the pronouncing euin the vther syllabes, quhilks ar placit lang in the same word, and thairfore spillis the flowing of that lyne. As for exemple, in this word *Arabia*, the second syllable (*ra*) is sa lang that it eatis vp in the pronouncing (*a*) quhilk is the hinnest syllabe of the same word. Quhilk (*a*) althocht it be in a lang place, yit it kythis not sa, because of the great lenth of the preceding syllable (*ra*). As to the cause quhy ye sall not put a lang word hinnest in the lyne, it is because that the lenth of the secound syllabe (*ra*) eating vp the lenth of the vther lang syllabe (*a*) makis it to serue bot as a tayle vnto it, together with the short syllabe preceding. And because this tayle nather seruis for cullour nor fute, as I spak before, it man be thairfore repetit in the nixt lyne ryming vnto it, as it is set doune in the first: quhilk makis that ye will scarcely get many wordis to ryme vnto it, yea nane at all will ye finde to ryme to sindrie vther langer wordis. Thairfore cheifly be warre of inserting sic lang wordis hinnest in the lyne, for the

cause quhilk I last allegit. Besydis that, nather first nor last in the lyne, it keipis na *Flowing*. The reulis and cautelis quhairof are thir, as followis.'

228. 31. *Ne sutor*, &c. An extremely common tag in the critical pamphlets to which James darkly alludes; invariably misquoted, as here and in general modern usage.
229. 27. Orig. text, 'discans.'

## XXXI.

231. 1, &c. The opening sentences are in the formal language of the style-book. 'Anent oure souerane lordis letteris,' &c.—*i.e.*, concerning the charge preferred in behalf of the Crown by the King's Advocate (now known as the Lord Advocate). In nearly every case of assault at this period there is reference to the illegal bearing of firearms. ll. 16-18 are purely formal.

231. 15. *alschinner*. This, or rather 'Elshenar,' as it is frequently written, is still the local pronunciation of the surname 'Alexander.'

232. 14, 16. *horsse*: so in MS. See note to p. 190, l. 1.

232. 30. *for ane plak*. A common phrase (dating from the latter portion of the fifteenth century) signifying a thing of small or no account. Cf.—

'Of all his freindis, less and mair,  
He wald nocht mend thame worth ane plak.'

—Dunbar (S. T. S. edit.), ii. 307. 67, 68.

Cf. also note, *supra*, p. 306.

The 'plak' or 'plack' was a small copper or billon coin of the value of four pennies (Scots).

233. 8. *ane bend pistollet*, an aimed or levelled pistol. See p. xxxvii.

236. 24. The Tolbooth was at this time, and onwards till 1640, the meeting-place of the Privy Council and other high courts, as well as a prison. In l. 11, p. 102, *supra*, the word is used in its older and more general sense of 'custom-house,' 'seat of custom.' Each royal burgh had its tolbooth.

237. 19. There is a distinct literary touch shown in the interpolation of these words of the distempered laird of Gicht. Their pathos is the more interesting when we think of his greater descendant.

## XXXII.

On the Advocates' Library MS. there is the following note: "The authors name was Abacuck Byssett. his ffather was cater to Queene Marye, & hee acquaintinge þe Queene þat hee had a chylde to Baptize, shee then beinge to goe to Mas sayd, since hee desired hir to giue þe name, þe first name shee cast vp it should bee it, which was þe Prophet Abacucke. hee was servant to Sr John Skeane, lived longe, and writt this booke in his ould age with his owne hand." This note is copied in a more modern hand on the older Laing MS.

240. 21. Adv. MS. 'flatterand,' 'allurand fictionis.'
240. 22. *archadicienis*. A ἀρχαῖ λέγ., meaning either 'speakers or writers of antique words,' or 'master-writers.'
240. 23. *minzcard*, &c. Cf. *Basilikon Doron* (1603), 115, "All mignard and effeminate termes," of which Bysset's phrase is probably an echo.
240. 31. Adv. MS. 'dois.' The appearance of the normal Sc. form, and of the older Sc. forms in l. 21 in the *later* MS. (or rather of the later form in the earlier Laing MS.), is remarkable.
241. 3. *maternale scottis langaige*. Cf. p. 160, *supra*.
241. 20. *patrone*. The MS. *may* read 'paterne.' There is constant (sometimes intentional) confusion between these doublets. See note on l. 5, p. 107. Joshua Sylvester dedicates the *Second Week* of Du Bartas (1598) to James I., 'The Most Royal Pattern and Patron of Learning and Religion.'
241. 30, 31. In different ink. Not in the Adv. MS.

## APPENDIX.

## A.

243. 8. *changë*.
244. 2. *lyvand by*—*i.e.*, leaving out (aside).
244. 3. *evil*, written for *ill*. See *N. E. D.*, s. v. *Ill*; also *Introd.*, p. xxviii.
244. 9. The single rhyme hints that a line has been omitted by the scribe. As the line is unmetrical, it may be a combination of two lines.

244. 15. *chesß*=*chessis*. See Introd., p. xxx.  
 244. 24. '[Since] of anger and ire [he] is fulfilled, so . . .'  
 245. 11. *For thi*=forthi.  
 245. 16. *one a wyß*—i.e., in one way, to one end.  
 245. 21. *wyß*—i.e., vice.  
 245. 31. Rat, or Rait, the author, of whom little is known. He is not to be confused with Rate, the scribe of the portions of Ashmole MS. 61. printed in Horstmann's *Altenglische Legenden* (New Series), pp. 241, 340, 366.

## B.

246. 14. *and*=if.  
 246. 19. *suth* (true). Wrongly printed 'such' by Pinkerton and other editors; correctly by Prof. Skeat (S. T. S. edit.)  
 247. 5. MS. 'tyme of lenth.'  
 247. 28. *þe byschop*—i.e., William of Lambertoun, Archbishop of St Andrews (named in line 412), who died in 1328, according to Fordun.  
 247. 30. Cf. Chaucer's Squire (Prol., *Can't. Tales*, l. 100). Later, Barbour says—  
     'James off Douglas, that ay quhar  
     All wayis before the byschop schar.'—II. 91, 92.

248. 11. Prof. Skeat proposes 'wertu [of] leavte.'  
 248. 18. MS. *callyt gud man be*.  
 248. 31. *lenye* is found only in Hart's edition, and appears to be a clumsy completion of the line, as well as a bad rhyme.  
 249. 3. MS. *sumdeill wispit he*. The rhyme shows the scribal confusion.

## C.

The dialect of *Lancelot* may be described as early M. Sc. with a strong infusion of Southern (or would-be Southern) forms. It is in the same category as the dialect of the *Kingis Quair*, but it is much more exaggerated. Cf. also the language of the *Quair of Jelusy*, MS. Arch. Seld. B. 24, printed in the Miscellany of the Bannatyne Club, vol. ii. p. 161. The prevailing influence is Chaucerian; and it seems most probable that the affectation of the Southern poet's language is the work of the author rather than of the transcriber. It is difficult to explain the eccentricities in any other way, for an English scribe could not have made such impossible variants



on a Northern text, and no copyist would have interfered with the metre and rhyme to the extent which such an assumption requires.

The language shows the co-existence of Northern and Southern forms—e.g., *nocht* and *not*, *sal* and *shal*, *scho* and *sche*, and the verbal terminations *-is* and *-ith*; but it is chiefly interesting for its modification of Sc. orthography and grammar on the lines of Southern usage—e.g., in the vowel *o* for *a*, as in *know* (255. 32), the indefinite article *o* (251. 5, &c.), and even in the double M. Sc. vowel, as in *boith* (255. 24); *ch*, as in *sich* (251. 14) and the rel. *quiche* (251. 6). The most remarkable confusion is to be found in the verb. In the present and past tenses there is an indiscriminate use of *-ith* instead of *-is* (pres.) or *-it* (past): see especially 252. 10-16. The infinitive is found in *-ine* (255. 15), and even in *-ing* (*shall hyme hating*, 253. 26); the present part. frequently in *-ing* (*be-walinge*, 250. 14), and also in *-ine* (*thinkine*, 250. 28); the past part. with the enclitic, as *icledde* (251. 10), or with the enclitic as well as the Northern termination, as *iclosit* (251. 13), and even in *-ith*, as *haith vprwarpith* (251. 23). *-ith* in the past part. and past ind. may be an orthographical mannerism for *-it* (perhaps caused by the frequency of *-ith* in the pres. ind.), rather than an erroneous adoption of another tense-form. The pres. part. in *-ine* or *-ing* and the infin. in *-ine* or *-ing* show that the writer had no clear orthographical method. The most that can be said for these forms is that they appear to represent *-en*, = dial. *-an'*, *-in'* in the pres. part. and the Chaucerian or M. E. termination in the infinitive.

It is to be noted that final *-e*'s have frequently to be supplied to make the lines metrical.

249. 17, &c. The finite verb is omitted.

*Aperill*. See p. 27, l. 15 (note).

249. 20. *vprisith*. Either=upraiseth (trans.), or 'upriseth [in] his hot course.

249. 22. *sent*, 3rd sing. pres. ind. (=sendeth).

250. 10. *lowis obseruans*. See note, p. 275.

250. 23. *derdful*. See Glossary.

251. 14, 15. 'That no one supposed (imagined) that he could be seen by any person without.'

251. 17. *quen alphest*: a scribal error for *Alceest* (*Alcestis*), first associated with the daisy in Chaucer's *Legend of Good Women* (Prol., l. 512). See Prof. Skeat's account of 'Alcestis and the Daisy' in the Introduction to the *Legend* (Oxford 'Chaucer,' III. xxix., &c.)

251. 18. MS. *wering*.

251. 19. Cf. the line in Lydgate's *Against Self-Love* (*Minor Poems*, ed. Halliwell, p. 161), in which

‘Alcestis flower  
Displaieth hir crown geyn Phebus bemys brihte.’

251. 20-24. *Order*: ‘The brycht sone (1) haith illumynit the spray—(2) haith vpwarpath in the lusty aire the nichtis sobir and most schowris (which) as cristoll terys withhong vpone the flouris—(3) makith the morow soft, ameyne, and faire.’

251. 29, 30. ‘But gladness to the sad (or melancholy) man—evermore the more of it he seeth, the more doleful is he (the more of woe he hath).’

251. 33. *représent*.

251. 34, 35. If we take *sor*=sorrow, the lines will mean—‘Thus all day, by reason of (*be*) sorrow of thought, my soul began to abide in (*occupy with*) torment’ (see E. E. T. S. edition, p. 104). But if *sor*=sore (a), as is more likely, we read, ‘thus all day (*be*)gan (to) be sore my spirit occupied with torment of thought,’ or even ‘sore of thought.’ The author would not hesitate to use *occupy* as a pp. if he wanted a rhyme.

252. 3. *ore*=or; *or*=ere. *not*, not *wot* as in the E. E. T. S. edition. The sense is ‘an extasy, or sleep, or I know not what.’

252. 31. *ore*=ere.

252. 34. *for to consel*, ‘regarding (as for) concealing.’

253. 26. *hating*=hate.

254. 4. *I.e.*, ‘take on hand.’

254. 6, 7, 10. *one to*=unto.

254. 29. *wyß*, used substantively. ‘[*from*] *quhois*.’

255. 15. *demande*, in sense of ‘opposition,’ ‘demur.’ O.F. *v. desmander* (Lat. *dis* and *mandare*, to order). Cf. mod Fr. (dial.) *démander*, to countermand: not to be confused with *demande*, to order, request, &c.

## D.

256. 5, 6. ‘Marry! I do not counsel you to place yourself at the mercy of that man, unless you know him.’ *Gentrise*, nobility, clemency, honour. The notion is, ‘do not trust

this man's honourable treatment of you till you know his character more thoroughly.'

256. 8. &=if.

256. 12. *layd*=lay it. Cf. *dude, ford* (see pp. xxii and 278).

256. 17. *Wymond of the Wardrop*, or Wymond, groom of the Queen's Chamber, the name and office assumed by the King during his first encounter with Rauf.

"Quhat sal I cal the," said the coiljear, "quhen thow art hyne gane?"

"Wymond of the Wardrop is my richt Name."

—ll. 238, 239.

See also p. 261, ll. 9, 10.

256. 19. *garwin* (advantage, benefit) is the older word, which, together with its S. forms *geyn, gayne*, disappeared in the fifteenth century before the Fr. analogue *gain* (O.F. *gain*, Mod. Eng. *guin*). *Gawin* and *geyn* represent the O.N. forms *gagn* and *gegñ*. Cf. the similar variation in *main* (O.N. *megin*), and *maun* (O.N. *magn*).

257. 3. Lit., 'Ready thought of his promise had the good king.'

258. 1. *holtis hair*. See note, *supra*, p. 273.

258. 16. *do way* ('do away') a common exclam. = 'leave off!'

258. 22. *and*=if.

259. 7. 'That angry one (the knight) was trembling (with rage).'

259. 17. *peir*, either *s.* referring to the knight, or *s.*= 'match,' 'likeness,' or 'quality.'

259. 22. Decorated with designs of 'true-love' knots, or figures of 'true-love' (*Paris quadrifolia*), otherwise known as Herb Paris or Oneberry (Turner, *Herbes*, 1548). See *N. E. D.*, *s. v.* Oneberry.

259. 23. Cf. p. 13, ll. 19, 20. The orig. has 'tewellis,' which is alliterative, but is not a known word.

259. 26. *on stray*, an alliterative tag with no definite meaning. ?=on the way, ready. Cf. *on ground*, p. 264. 2.

259. 32, 33; 260. 1. 'If he have grace (good luck) of victory in every fight. Be *he* as manly a man as he is well made, that fellow will be a strong man who dares meet him as a foe (with hostile or evil purpose).'

260. 6. order: 'for ocht that mocht be.'

260. 10. *the hicht*, lit. 'the height'—*i.e.*, midday.

260. 11. *cleir*, a meaningless alliterative epithet.

260. 12, 13. 'Thou shalt to Court—that shall not have to be craved

- by you (*or*, there is no question of that). It might be to thy disadvantage if thou didst not appear.'
250. 14. *gaif*, apparently a rhyme-form = ? *geif*. The speech-divisions are uncertain in this stanza. (Cf. note to 261. 31.) May not the entire stanza be spoken by the knight?
260. 22. 'Thou found me carrying nothing that had a hostile purpose, *or* suggested hostility.' Cf. ll. 31-34.
261. 15. *byrdis*—*i.e.*, ladies. Cf. 64. 25. See Glossary.
261. 17. *aduertrice*, courtiers, followers (a rare word). See the note in S. T. S. edition (ed. Amours), p. 324.
261. 18, 19. 'I need not be distressed over my errand (*i.e.*, in carrying out the King's order), for, methinks, thou shalt be there (at Court) after (later, or after all) as thou sayest.' Or is '*after us*' to be taken as 'according as'?
261. 20. The meaning of this line is not clear. Mr Amours interprets: 'but since I have found you, (go) forward now to keep my promise (to the King).' The text is probably corrupt, for *bot gif* is too frequent hereabout.
261. 31-34. *bot gif*=unless. The speech-divisions in this stanza, as elsewhere in the poem, are perhaps not quite satisfactory; but emendation is difficult and indecisive.
261. 34. *bone fay*—*i.e.*, good-faith. The sense is, 'Thy body will be in as sorry a plight as thy honour—if thou dost not keep thy undertaking.'
262. 8. 'Because thou seest.'
262. 11. Orig. 'bland.'
262. 13. *haldin in heill*. hale, well, in good health.
262. 24. *richest of aue*, 'richest of all'—*i.e.*, the richest. See Intro., p. xlii.
262. 26. *the ky*=the King (Charlemagne).
263. 6. *lent in this land*, a common alliterative tag. Cf. Douglas, *Aen.* viii. Prol. 14.
263. 19. *and*=if.
263. 26. *aue gift heir I geif*—*i.e.*, 'I vow,' or 'I pledge my honour.' See *N. E. D.*, s. v. 'Give,' 8.
264. 12. *enbraissit the bandis*=undid the doors. The *band* of a door is defined in the *Cath. Angl.* as the *vertebra*—*i.e.*, the long iron strips which bind the woodwork, and by which the door is hung on its hinges. *Bandis* may therefore be taken in a figurative sense for the double doors of the outer gate. Mr Amours explains thus: 'The 'band' of a gate, a Sc. word still in common use, is the

iron rod or bar by which one half of a gate is held fast and firmly closed' (S. T. S. edit., p. 325).

264. 13. *wy*=the Collier.

264. 25. *in*=within.

*that hardy*, that bold fellow.

264. 29. *the day*, to-day, as in Mod. Sc. Cf. *the morn*, to-morrow.

See Introd., p. xxxviii.

264. 31. *this wanis*. This is due to the singular sense of *wanis*=dwelling. Cf. *Wallace*, ix. 1197; *Leg. Saints*, vi. 277 (*þat wanis*); *Douglas*, iv. 138. 20 (*that litill wanis*). So *ane innys*, *Wallace*, iv. 381, and *þat innis*, *Cursor Mundi*, 15407. An example of *ane wanis* may turn up. Cf. note on *boundis*, ante, p. 298, and see Introd., p. xl.



## GLOSSARY.

*The Arabic numerals refer to page and line; the Roman letters to the Introduction. For abbreviations see Table on p. lxxvi.*

### A

- aa, *a.* one, a single, 105. 27.  
 abaisit, *v.* abashed, 62. 24. Cf.  
     aphetic form 'basit,' 55. 5.  
 abak, *adv.* back, 189. 7 (O.E. *on*  
     *bac*).  
 aboif, *adv.* above, 22. 10, &c.  
 abone, abone-, *adv.* above, 203.  
     15, &c.  
 abstrak, *v. inf.* abstract, withdraw,  
     85. 9.  
 abundit, *v. pt.* abounded, 154. 14.  
 accaqtytie, *s. aqua vitæ* (cf. Ir.  
     *uisge-bheatha*, usquebaugh), ar-  
     dent spirits, imported brandy or  
     native whisky, 214. 30.  
 accordis, *s. pl.* concords, 147.  
     28.  
 achademya, *s. academy*, 141. 15;  
     142. 19; 144. 15. See lxiv.  
 ado, *v. inf.* to do (orig. and  
     chiefly Northern and M. Sc.):  
     get ado, 164. 28: have ado,  
     186. 4.  
 aduentur: 'be aduentur,' by chance,  
     4. 5.  
 aduertance, *s. courtiers, retinue,*  
     followers, 261. 17. See note  
     there and also xlv.  
 aduertens, *s. heed, attention*, 39.  
     16.
- afaild (afauld), *a.* one, single, 'one  
     fold,' 121. 25 (cf. Ger. *einfaltig*).  
     Generally=honest, simple—*i.e.*,  
     single-minded; also=with full  
     (or one) accord, 128. 11.  
 afeir, *s.* bearing, 66. 26. See efeir.  
 aferit, *v. pt.* 8. 15. See efeir.  
 affectiue, *a.* zealous, earnest, 144.  
     32 (Fr.)  
 affligit, *v. pp.* afflicted, 141. 7;  
     145. 1.  
 affrey, *s.* affright, 34. 12.  
 agane, agayne, azhane, *prep.*  
     against, 16. 21; 145. 4; 244.  
     28; 251. 9.  
 agrest, *a.* rustic, rude, 145. 4.  
 aipis, *s. pl.* apes, 31. 18.  
 air, Ayr, 177. 19.  
 airar, *adv. comp.* earlier, 261. 28.  
 airis, *s. pl.* oars, 36. 2.  
 airt, *s. art*, 228. 21, &c.  
 airt, art, airth, *s. direction*, 51. 4;  
     123. 24: *pl.* airthis, 214. 19.  
 aitht, *s. oath*, 121. 6: *pl.* 236. 19.  
     See ayth.  
 al and sum, all, the whole, 109. 17  
     (see note); 116. 10.  
 alane, alone: in phrases 'pair  
     alane,' 67. 12, '3our alone,'  
     66. 18, &c. See xlii.  
 alanerly, allanerly, *adv.* (=all+  
     anerly), only, 74. 14. See anirly.

al gait (algait), *adv.* always, 119. 28.  
 alhaill, al haill, *adv.* entirely, 117. 20.  
 alicht, *v. pt.* alighted, 252. 9.  
 alkin, alkynd, every kind, 39. 18 (see note); 48. 18. See xlii.  
 all: 'at all,' altogether, in every way, 108. 15. See note.  
 allagant, *s.* alicant, a wine made at Alicante (Spain), 214. 29.  
 Alphais, 14. 14. See note.  
 alphest, Alcestis, 251. 17 (note).  
 als, *adv.* = also, 6. 9; 36. 14; 120. 16, &c.: = as, *passim*. See xxxviii.  
 allsone, *adv.* 86. 20.  
 altar, *s.* author, 128. 15 (see note). See auctour.  
 althir best, best of all, 253. 1; xlii.  
 al thoct, *conj.* although, *passim*.  
 aluterlie, *adv.* (= all + utterly), wholly, entirely, 220. 16.  
 amene, *a.* gentle, mild, 15. 21; 30. 7, &c.  
 ameyne, *a.* pleasant, lovely, 251. 24 (L.).  
 amours, *s. pl.* 'amours' = love, 63. 25: used as *a.*, love-, 63. 24.  
 ancien, *a.* See xxvii.  
 and, &, *conj.* if, 22. 11, 25; 55. 27; 64. 16; 95. 9; 98. 19, &c. — 211. 5. See note and xxxix.  
 ane, *a.* (num. and indef. art.), one, an, a (representing the older *ane*, *an*, and *a* in all positions), *passim*. See xxxiii, lix. — ('of ane'). See xlii.  
 anens (anentis, anent, &c.), regarding, in respect of, 137. 8; 156. 1: with (= *apud*, *chez*), in the place, 92. 4; 98. 7; 174. 6.  
 anerly. See anirly.  
 anewch, annewche, anwch, *adv.* enough, 2. 10; 5. 14; 25. 17; 200. 10, &c.: yneuch, 11. 15.  
 angar (?). See note, 115. 6.  
 anirly, anerly, *adv.* only, 80. 14; 263. 5, &c. See alanerly.  
 anis, *adv.* once, 27. 13, &c.  
 annamalit, annamyllit, *v.* enamelled, 29. 7; 48. 17.

apardoun, *v.* pardon (an imitative formation, peculiar to Sc.), 205. 11. See xlix.  
 aperandlie, *adv.* apparently, 96. 10.  
 aperile, April, 76. 9; 217. 18; lxiv. A per se, 107. 8. See note.  
 apparence, *s.* appearance, 202. 6.  
 appearing, *v. p.* as *a.* manifest, evident, 191. 10.  
 applesit, *v. pp.* satisfied, 73. 29 (adopted from Fr. by the translator of No. XVI.: not an imitative formation). See xlix.  
 applicat, *v. pp.* applied, 204. 8.  
 applidis = applid (applied) is, 9. 10.  
 apporte, *s.* bearing (personified), 53. 6.  
 appunctment, *s.* arrangement, condition, 157. 25.  
 arasis, *s. pl.* hangings, tapestries, 214. 18.  
 archadicienis. See 240. 22, note.  
 argew, *v.* argue, maintain, 122. 25: 'arguit with,' disputed with, 264. 27.  
 argvne, *v.* argue with, correct, advise, 95. 2; 98. 22.  
 armony, *s.* harmony, 27. 20; 60. 8.  
 arrest, *v.* restrain, stop, 3. 17.  
 as, *s. pl.* ashes, refuse, 4. 5.  
 ascens, *s.* ascension (*astrolog.*), 124. 12.  
 ask, *s.* newt, lizard, 26. 10.  
 aspy, asspy, *v. intrans.* look about, 127. 26: espy, 250. 11.  
 assay, *v.* try, 110. 14; assayit, 128. 10: *s.* trial, 253. 4; assault, attack, &c., 250. 5; 250. 29; 257. 6.  
 assege, *s.* siege, 156. 5 (not Fr.; *v.* from O.F. *asegier*). See lviii.  
 assure (in), *v.* have trust in, confide in, 63. 9.  
 astrolog, *a.* astrological, 148. 7; *gen.* = astrologer.  
 asur, *a.* azure, 29. 7.  
 at, *rel. pron.* 12. 5; xxiv, lii. — *prep.* of, from: speir at, 39. 14: tak at me, 40. 9: ask at, 93. 2.



at, *conj.* that, 11. 2; 20. 13 (*rare after 1500*). See xxxix.  
 at all. See all.  
 athourt, *adv.* athwart, over, 148. 13.  
 atteir, *s.* attire, 28. 11.  
 attemptatis, *s. pl.* attempts, 133.  
 14 (O.F. and M. Lat.) Cf. mod. Fr. *attentat*.  
 attene, *v.* reach, accomplish, 52. 23; 115. 25.  
 attentik, *a.* authentic, 113. 8.  
 attonis, *adv.* at once, 33. 12.  
 attour (atour), *prep.* over, above, 23. 21; 25. 18; 48. 7; 75. 19; 126. 26: maist attour, 257. 5: *adv.* 24. 24; 197. 20; 259. 16: = moreover, 129. 18, &c. See mairattour. Also see lviii.  
 auctour, *s.* author, 3. 8; 18. 14. See altar, autor.  
 auen, *a.* own, 151. 14.  
 auereis, *s.* avarice, 152. 22.  
 authoreis, *v.* accredit, approve, 116. 4.  
 autor, *s.* author, 6. 3; 252. 33. See auctor.  
 avart, *v.* avert, 44. 17. See note.  
 avenand, *a.* agreeable, graceful, becoming, 72. 13.  
 avise, *v.* advise, 157. 11.  
 avowis, *v.* is observed or done, rules, 11. 14.  
 avyse, *s.* consideration, heed, 'advice': be avyse, 53. 18.  
 aw, *v.* owe, 104. 27.  
 awall, *s.* value (avail), 5. 11.  
 away=a way, 54. 4.  
 awoilk, *v. pt.* awoke, 34. 9.  
 awppis, *s. pl.* curlews ('whaups'), 32. 3.  
 ay, *adv.* always (aye), 2. 17.  
 aynd, *s.* breath, 74. 4 (O.E. *anda*).  
 ayr, *adv.* early (opposed to 'late'), 65. 22.  
 aythe, *s.* oath, 67. 21. See aith.

## B

bacis, *v.* ? redeems (? establishes), 10. 9.

back, *adv.* 'from that day back,' from that day, 193. 6. See abak.  
 bad, *v.* 127. 11=bade. Cf. bawd.  
 baid, *s.* delay, 260. 2.  
 — *v.* bided, abode, 56. 6; 64. 25.  
 baill, *s.* bale, woe, &c., 22. 17.  
 bailzerie, *s.* bailiery, 104. 19, &c.  
 bailzies, *s. pl.* magistrates of burghs (mod. bailies) = E. aldermen, 175. 6.  
 bainer, *s.* banner, 56. 27; xix.  
 bainis, *s. pl.* bones, 208. 32.  
 bair, *v.* bore, 16. 1, 27, &c.  
 bairn, barne, *s.* child, 9. 11: *pl.* 80. 22; 84. 23; 174. 23, &c.: bairnis of Israell ('children of Israel'), 161. 10.  
 baith=both, 14. 12, &c.  
 baittand, *v. p.* grazing, feeding, 178. 5.  
 bakis. See note, 117. 16.  
 bald, *a.* as *s.* bold man, 257. 21; xli.  
 baldy, *adv.* baldly, boldly. See note, 122. 32.  
 balmit, *v.* anointed, covered (embalmed), 28. 13.  
 bancatt, *s.* feast, banquet, 213. 10.  
 band, *s.* bond, pact, 18. 10; 121. 7: cord, 58. 28: fetter, 229. 6: promise, bond, 262. 11 (see note).  
 — *v. pt.* bound, 38. 7.  
 bandis, *s. pl.* (of a gate) = doors, 264. 12. See note.  
 bane, *s.* hurt, 'death,' 66. 24; 67. 13.  
 — *a.* and *adv.* quick, quickly, 258. 2.  
 barbir, barbour, *a.* rude, 'barbarous,' 108. 5; 145. 4.  
 baris, *s. pl.* boars, 125. 30.  
 barne. See bairn.  
 barrand, *a.* barren, 108. 4; 124. 21; 125. 11.  
 barrass 3ett, outer gate, 214. 14. See note.  
 barrat, barret, *s.* trouble, sorrow, 8. 5; 168. 1.

- barrow, *s.* [hand]barrow, &c., 39. 21.
- base dansis, *s. pl.* dances in slow time (of the type of minuet), 154. 1.
- basit, *v.* (aph. of abash), confounded, dismayed, 55. 5.
- basnet, *s.* a light helm, 259. 11.
- bawd, *v.* bade, 32. 3. Cf. bad.
- bawld, *a.* bold, 30. 2. See bald and xx.
- baxteris, *s. pl.* bakers, 215. 10.
- bayne, *adv.* readily, quickly, 263. 21.
- bayth = both, *passim*.
- be, *prep.* and *adv.* = by, *passim*: in sense of 'from,' 171. 25: in sense of 'in' (*chez*), 13. 27: = after, by the time that, when, 175. 15; 210. 1; 212. 22; 256. 21, &c.: = as regards, 255. 1: 'be morow,' by morn.
- beawschiris, *s. pl.* good sirs, dear sirs, 110. 25.
- becommyn, *v. pp.* come, 86. 25.
- bedene, *adv.* quickly, forthwith, completely, by-and-bye, 13. 14; 15. 25.
- bedovin, *v. pp.* plunged, 125. 8 (O.E. *bedifan*, to submerge).
- beget, *v.* 'begeck,' cheat, deceive, 263. 20.
- begouth, *v. pt.* began, 62. 9; 123. 8; 128. 17; 201. 28. See *N. E. D.*, *s.v.* Begin.
- begyld, *v.* beguiled, 65. 5.
- behalding, *v. n.* what is beheld, image, 87. 4.
- beheld to = beheld, 259. 3.
- beidis, *s. pl.* beads, 20. 8.
- beildaris, *s. pl.* build'rs, 162. 11.
- beildit, *s.* builded, built, 168. 10.
- beir, *s.* noise, clamour (*bere*), 124. 1; 149. 3.
- *s.* barley (*hear*), 35. 9.
- 52. 21. See note.
- beirn. See *berne*.
- beis, *v.* = art (2 sing. pres.), 11. 7: = be (imperative), 110. 26; 123. 3. See xxxvi.
- beit, *v.* beat, 'stir' (*fire*), 127. 11.
- bekkis, *s.* becks, 153. 24.
- beld, *a.* bald, 212. 5.
- beleif, *v.* believe, 113. 3: (?) *s.* belief, 253. 4.
- belive, belyve, *adv.* belive, speedily, &c., 56. 7: 'in believe,' quickly, &c., 263. 28.
- bellisand, *a.* elegant, 259. 25 (cf. O.F. *abelissant*).
- bellyflawcht, (1) *adv.* quickly, headlong: (2) with 'flay,' to pull off the skin entire over the head, 39. 9. See *N. E. D.*
- bend, *v. pp.* aimed, 233. 8; xxxvii.
- bene, beyne, *a.* comfortable, genial, 126. 5: *adv.* pleasantly, comfortably, 13. 15.
- bent, *s.* pasture-land, fields, 23. 21; 54. 15; 170. 13: *pl.* 66. 25.
- benyng, *a.* benign, 14. 13; 28. 10. 25, &c. See xxxi.
- berial, beriall, *s.* beryl, 147. 22; 259. 12.
- beriiit, *v.* buried, 4. 20. Cf. *berysit*.
- berne, *s.* man, person, knight, warrior, 68. 29; 170. 13: *pl.* 55. 5: *beirnis*, 262. 10.
- bery, *s.* berry, 13. 15.
- berysit, *v.* buried, 106. 7. Cf. *beriiit*. See lvihi.
- beseke, *v.* beseech, 13. 25.
- besene, *v.* arrayed, bedecked, 29. 10: *weil besen*, 251. 5.
- bestialite, *s.* cattle, 'flocks,' bestial, &c., 150. 23, 28. See next.
- bestiall, *s.* beasts, 125. 27.
- besyde, *prep.* by comparison with, by the side of, 118. 23: go besyde, pass by, miss (L. *praeterire*), 116. 29.
- betak, *v.* entrust, 105. 13.
- betaknys, *v.* betokens, 6. 13.
- betis, *v.* relieves, 8. 5.
- betrasit, betraysit, *v.* betray (a by-form of 'betray,' chiefly N.), 51. 12; 62. 22.
- beualis, *v.* bewails, 74. 7: 'bevalit,' bewailed, 124. 8.
- beuche, *s.* bough, 47. 6. *bewis, pl.* boughs, 28. 28; 68. 18; 125. 13.

- beykylt, *v. pp.* warmed (beeked), 126. 9.  
 beyne. See bene.  
 bid, *v.* = abide, remain, dwell, &c., 13. 15; (=waited) 54. 15:  
 bear, endure, spend, 7. 14:  
 byde 3e, 185. 11, =if you abide.  
 — *v.* =press, beg, order, 67. 25;  
 (= 'would').  
 bidding, *s.* bidding, order, 68. 30.  
 See note.  
 big, *v.* to build (see also 'beild'), 129. 14, &c.: *pl.* 129. 1, &c.  
 bigging, *s.* building, dwelling, 131. 2: *pl.* 69. 4.  
 biggit, *v. pt.* inclined, bent, compelled, 55. 24: O.E. *biegan*, *hygan* (weak form of strong *v. bugan*, bow), M.E. *bey*.  
 — See big.  
 bill, *s.* statement: breif þe bill, 68. 29 (see note). See byll.  
 bird, byrd, *s.* maiden, girl, lady, 64. 25: *pl.* ladies, 261. 15. See *N. E. D.*, *s.vv.* Bird, Burd, Bride.  
 birkis, *s. pl.* birch, 214. 4.  
 birnis (=brinnis), *v.* burns, 9. 22.  
 birst, *v. inf.* and *pl.* burst, 62. 6; 66. 20.  
 bissely, *adv.* busily, 51. 3.  
 bitter. See note, 52. 21.  
 bla, *a.* bleak (lit. of blackish-blue colour), 127. 14.  
 blaid, *s.* blade, bone, 182. 2.  
 blaitht, *adv.* stupidly, differently (mod. Sc. blate(ly)), 115. 11.  
 blandit, *v. pp.* adorned, 259. 21.  
 blanschit, *v. pp.* and *a.* blanched, white, 125. 5.  
 blason, *v.* blazon, talk largely of, 143. 5, &c.  
 blawin abrede, *v. pp.* blown abroad (said of rumours, reports, &c.), 199. 28, &c.  
 blayknit, *pp.* blackened, 127. 17.  
 bleddir, *s.* bladder, 153. 5.  
 blenk, *s.* glance, 110. 28.  
 blew, *v.* burst, 'moved,' 56. 28: *v. pt.* blow, sound: greit boist  
 blew = didst brag greatly, 256. 7.  
 blin, blyn, *v.* stop, cease, tarry, 264. 12: blynnis, ceases, 9. 26.  
 blockhous, *s.* a wooden edifice of several storeys, 214. 7.  
 blok, *s.* block of wood, 58. 27.  
 blonk, *s.* steed, horse, 55. 7; 262. 11.  
 blowt, *a.* bare, naked, 125. 13.  
 blynnis. See blin.  
 blyth, *v.* to make blithe, 2. 14.  
 blythe, *a.* as *s.*, blithe one, 'girl,' 69. 15. See note, 66. 26, and xli.  
 bocas, bowcas, Boccaccio, 112. 21; 113. 28.  
 boces, *s. pl.* small casks or leather bottles, 102. 32. See note.  
 bocht, *v.* bought, 65. 3; 192. 29.  
 boddum, *s.* bottom, 125. 5.  
 bodin, *v. pp.* armed, accoutred, 233. 31, &c.  
 bodwarde, bodwart, *s.* message, behest, news, 55. 13, 18; 58. 17; 63. 26.  
 bogill, *s.* 'bogle,' ghost, phantom, 116. 1; 176. 9: in sense of 'scarecrow' (Northern usage; cf. tattie-bogle).  
 boir, *v.* bore, pierce, gnaw, 35. 13.  
 boit, *s.* boat, 35. 15.  
 boldning. See note, 51. 26.  
 boltis, *s. pl.* arrows, missiles, 174. 11.  
 bone, *s.* bane, 23. 6.  
 bone fay, *s.* good-faith, 261. 34 (O.F.)  
 boot, *s.* boat, 101. 13.  
 borial, *a.* boreal, 148. 7, 11.  
 borrel, *s.* wimble, auger, 138. 25.  
 borrow: sanct Ihone to borrow, 173. 9. See note.  
 borrow muire, The Boroughmuir, Edinburgh, 211. 20.  
 borrowing dais, 148. 11. See note.  
 bosum, *s.* bosom, womb, 10. 2.  
 bot. See but.  
 bot if, bot giff, unless, except, 116. 7, &c.; 261. 31 (note).  
 bots, *s.* boots, 211. 32.  
 boun, *v.* betake, set out for, 257. 10.  
 boundis. See note, 116. 21, and xl.

- boune, *a.* ready, prepared, 57. 10.  
 bour, *s.* bower, &c., 69. 3: *pl.*  
     bowris, chambers, 62. 28.  
 bourd, *s.* jest, idle tale, mockery,  
     111. 13 (O.F.—M.E.)  
 boustouse. See busteous.  
 bowcas. See bocas.  
 bowchir, *s.* butcher, 39. 8. See  
     xxi.  
 bowellit, *v.* disembowelled, 39. 8.  
 bowgle, *s.* wild ox, 31. 19.  
 bowis, *v.* bows, yields, 11. 21.  
 bownit, *v. pt.* of 'boun,' prepared,  
     got ready, 126. 13: betook (*re-*  
     *flex.*), 127. 25.  
 bowre, *s.* bower, 261. 15.  
 bowsomest, *a. sup.* most gladsome  
     or bright (buxom), 10. 15.  
 bowtit, *v.* bolted, 38. 20.  
 bra, *s.* hillside, slope, brae, 125. 5:  
     *pl.* 127. 17: 149. 20. See li.  
 brakfast, *s.* breakfast, 149. 22.  
 bracis, *v.* stretches, makes tense,  
     10. 2.  
 braid, *s.* start, 34. 10. See brayd.  
 — *a.* broad, clear, 110. 30  
     (cf. 'broad day').  
 braissaris, *s. pl.* arm-armour, 259.  
     20.  
 braissit, *v. pp.* clad, 261. 33.  
 branglis, *s. pl.* dances (Fr. *branle*),  
     suggesting the tossing of the  
     head, 154. 2. Cf. the English  
     analogue 'bransle' (Spenser,  
     *F. Q.*, iii. 10. 8).  
 brathit, *v. pp.* unfurled, flying, 56.  
     27.  
 bratling, *v. p.* rattling, 127. 17.  
 brattis, *s. pl.* rags, poor clothes,  
     40. 23.  
 braulis, *s. pl.* dances (of the cotillon  
     type), 154. 2.  
 brayd, *v.* started, sprang up, set off,  
     23. 21. Cf. braid.  
 brayis. See bra.  
 brayt, *v. pl.* cried, resounded, 125.  
     22.  
 bre, *v.* terrify, scare (O.E. *brēgan*),  
     55. 24.  
 breid, *s.* bread, *passim*: be God's  
     breid (*oath*), 189. 10.
- breid, *a.* broad: on breid = abroad,  
     all about, 263. 9.  
 breif, *v.* tell, relate, 68. 29. See  
     note.  
 breper, *s. pl.* brothers, brethren,  
     106. 21.  
 brerd, *s.* the first shoots, sprouting  
     (mod. Sc. *braird*), 2. 3.  
 brig, *s.* bridge, 35. 19; 151. 32;  
     &c.  
 brikand, *v. p.* breaking. (If the  
     'i' be not a scribal error, the  
     form is an interesting relic of the  
     Northumbrian variant *brican*),  
     60. 24.  
 brime, bryme, *s.* water, flood,  
     35. 2; 38. 8.  
 — *a.* fierce, 69. 6; 123. 24.  
 brissell cok, *s.* turkey, 215. 3 (prob.  
     related to *v.* bristle).  
 brist. See landbrist.  
 Britanie, *s.* Britain, 222. 7; xxv.  
 bromys, *s. pl.* broom, shrubs,  
     125. 26.  
 brount, *s.* brunt, sharp blow.  
 browdin, *v. pp.* woven, em-  
     broidered, 54. 18.  
 browen, *v.* brewed, 191. 32.  
 brownny, *s.* an elf (gen. of benevo-  
     lent disposition), 116. 1.  
 bruik, *v.* enjoy, 211. 3.  
 bruitell, *a.* fickle, 'mortal,' 'sorry,'  
     122. 20 (Sc. form of *brotel*,  
     var. of brittle).  
 brukle, *a.* brittle, fragile, 41. 16.  
 brumall, *a.* wintry, belonging to  
     winter (L.), 123. 23.  
 brutal, *a.* of beasts (orig. sense),  
     149. 5.  
 bryme. See brime.  
 bubbis, *s. pl.* blasts, 124. 23.  
 buc hornis, *s.* buckhorns, goat-  
     horns, used for blowing blasts,  
     149. 17.  
 bufe, *aph.* of abufe (above), 9. 2.  
     See xlix.  
 buffons, *s. pl.* 'morris-dances,'  
     pantomime-dances, 154. 2.  
 buir = bore, 180, 1, 19; 182. 15, &c.  
 buird, burde, *s.* board, 64. 6;  
     106. 3; 189. 10.

buirle, *a.* goodly, stout, 56. 27.  
bumbardis, *s. pl.* drivellers, fools,  
117. 13.

burde. See buird.

burell, *a.* rude, rough, 108. 32 :  
syn. with busteous, *q.v.*

burgh, burrow, *s.* burgh : town,  
place, 257. 10 : to burgh, 'in  
burghs' or 'burgess'; cf. land.

hurioun, *v.* to burgeon, bud, 9. 26.

busk, *s.* bush, 147. 27 : thik busk  
= thicket, 85. 17.

buskit, *v.* proceeded, went, hast-  
ened, 257. 21 ; 263. 9.

busteous, bustewous, boustouse, *a.*  
(*S.* boistous) rough, coarse,  
strong, fresh : of 'horns,' 31. 19 ;  
of blasts, 28. 27 ; of the soil, 2.  
1 ; of cloth (= new), 102. 29 ; ill-  
mannered, uncultured, 108. 32 ;  
b. berne, 170. 13 : *adv.* 125.  
15 (of a bugle-blast) ; roughly,  
263. 9.

but, *prep.* without, 8. 11 ; 9. 25 ; 13.  
4 ; 15. 6 ; 21. 8, &c. See bot.

bute, *s.* good (boot), advantage,  
profit, 22. 17.

by, *adv.* besides, 222. 32.

— = buy, 189. 5.

byd. See bid.

byll, *s.* bill, list : byll of hushald =  
household, 20. 2. Cf. bill.

byrdis. See bird.

## C

cadens, *s.* rhythm, 108. 30.

caice, caise, cace, *s.* case, 55. 17 :  
in caice, in case, 113. 22 : one  
cace, perchance, 128. 5.

cair, *s.* care, 67. 2, &c. : kairis,  
*pl.* 42. 8.

cairtaris, *s.* carters, 160. 12.

calde, Chaldea, 162. 10.

caliginus, *a.* murky, &c. 148. 28.  
(*L. caliginosus.*) See lxiii.

callour, *a.* cool, fresh, 126. 3.

campis, *s. pl.* bristly hairs (gen. of  
a cat's or mouse's whiskers), 35.  
21. See note.

camshaw, *a.* crooked, bent,  
twisted, 126. 23. See note.  
(*cam*, crooked + *shock*, *Sc.* form  
of *scooh*, askew.) See li.

can (with its parts, couth, cowth,  
cowl, culd, &c.) = 'did,' and  
as an auxiliary (*gan*), *passim* ;  
spelt kan, 61. 7, cane, 255. 30 :  
= know, *passim* : 51. 18, error  
for 'ran'?

cane, *s.* Khan, 181. 26.

Cannogait, 191. 4, &c., Canon-  
gate (Edinburgh) : still pro-  
nounced 'Cannogait' locally.

cant, *a.* merry, lusty, hale, 4. 2 :  
*adv.* cantlie, boldly, sturdily,  
lustily, &c., 256. 24.

caperkeillzie, *s.* capercailzie (*Tetrao  
urogallus*), 215. 4 (Gael. *capull  
coille*, lit. horse of the wood—  
*i.e.*, large cock of the wood).

capill, *s.* horse, 256. 3, 20 ; 257.  
32 ; 263. 29. See li.

carle, *s.* creature, 'fellow,' rogue,  
knave, 175. 4 ; 186. 4 ; 188.  
19, &c. : = niggard, 172. 21.

carp, *v.* to say, tell, talk, speak,  
*passim* : carband, *p.* appar. in  
sense 'in a noisy, boastful way,'  
57. 3.

carpin, carpyng, *s.* speech, narra-  
tive, relation, 9. 1 ; 246. 16.

carwing, *v.* = *inf.* carven, cut, 250.  
22 : carwing can = began to  
cut.

casis, *s. pl.* chances, haps, 6. 9 ;  
10. 4.

cassin, *pp.* of cast, 263. 29, &c.

cast, *s.* trick, device, 'touch'  
(poetical or rhetorical), 115. 15 ;  
117. 4 : to play a cast (= trick),  
61. 20.

—, kast, *v.* reckon, think, devise  
57. 19 ; 52. 2 : kest, *pr. ind.*  
12. 16 ; *pl. ind.* 49. 21.

castels, *s. pl.* villages, 104. 6  
(Vulg. *castella*). See lxiii.

cathe, *v.* to go, 256. 20 ; 260. 12 :  
drive, 261. 8 : on catchand,  
agoing, 256. 24.

catoune, Cato, 12. 27.

causy, *s.* causeway, 127. 21. See cawsay-.

cautelis, *s. pl.* precautions, 227. 10.

cautelus, *a.* wily, deceitful, 37. 11.

cavillis, *s. pl.* lots, 134. 12. See note.

cawsay-paker, *s.* street-walker, 184. 22 (see note). Cf. causy.

celebrat, *v. pp.* and *a.* famous, celebrated, 204. 6.

celest, *a.* heavenly, *passim*.

celsitud, *s.* greatness, 17. 2.

certane, *adv.*: in certane, truly, 173. 13.

certes, certis, *adv.* certes, of a certainty, certainly, 65. 4; 87. 27; 120. 12, 25; 247. 11.

chaft, *s.* jaw, chap, 182. 2.

chaip, *v.* (aph. of eschaip), escape, 262. 7. Cf. skaipe.

chalmarere, *s.* 'chamberer,' handmaid, woman of the bed-chamber, 59. 27.

chalmir, chalmir, *s.* chamber, 127. 8; 201. 26; 237. 24: *pl.* 215. 13. See chaumer. Also xxiii.

char, chare, *s.* turn: on chare, on the turn ('ajar'), 62. 1; 127. 13.

chare, *s.* chariot, 249. 20.

chargis, 121. 12. See note and xxxix.

charpenteir, *s.* carpenter, 138. 1. See lxxv.

chaumer, *s.* (chamber) womb, 9. 5. See chalmir.

cheir, chere, *s.* countenance, face, 'mood,' 31. 1; 37. 9; 69. 21; 87. 4; 252. 9; 257. 21: =cheer, feasting, 5. 1; 149. 27.

cherarchy, *s.* hierarchy, 29. 22. See note.

cherbukle, *s.* carbuncle, 107. 7.

chere. See cheir.

cherisit, *v.* cherished, cared for 171. 11.

cherite, *s.* charity, God's love to man, 10. 11.

chesis, *v.* chooses, 75. 3; xxx.

chiwerand, *v. p.* shivering, 127. 23.

chopped, *v.* knocked, 237. 32.

choris, *s. pl.* cor, a measure (Heb. and Phcen.) of 8 bushels (dry measure), equivalent to the older 'homer,' 105. 2 (Vulg. *coros*).

chowpis, *v.* alters, 112. 9. See note.

chymis, *s.* abode, 'mansion' (*astrological*), 123. 11. See note. ('Chymis' or 'chemis' appears to be exclus. Sc.: O.F. *chef mès*, later *chymois*, *chemois* = *caput mansi*, chief dwelling. See *N. E. D.*, *s.v.*)

chymnay, *s.* hearth, 126. 9.

chyrmynng, *v. p.* chattering, 125. 18.

citinaris, *s. pl.* citizens, 139. 11 (M. Sc.) O.F. *citien* + *ar*.

ciuilist, *s.* student, doctor, practitioner, &c. (one who has made special study of the civil law: frequently contrasted with 'canonist'), 138. 1.

claking, *v. p.* cackling, 126. 25. Cf. kekalis.

clathe, *s.* cloth, garment, 102. 29; 103. 8, 10: *pl.* claf(i)this, claythis, 126. 11: clayis (*q.v.*), clais, 258. 14; also clething, *q.v.*

claucht, *v.* clutched: claucht his cluke, closed his claw, 39. 4.

clayis = clathis, *q.v.*, clothes, 178. 15. See clathe. Also xxix, liii.

cleikit, *v.* took, grasped, clutched, 55. 10; 178. 14: =drew suddenly on, pulled on, 54. 17.

clein, clene, *a.* clean, free (often used with no distinct meaning, as a rhyme-word, &c.), 10. 16; 53. 16, &c. See xli.

cleir, cler, *a.* clear, shining, beautiful, fair, noble, 12. 28; 26. 4; 31. 8; 48. 7; 59. 17, &c. (often without any value): as a *s.* = fair one, 69. 19 (see xli): *adv.* fairly, clearly, 15. 19.

clemens, *s.* clemency, 43. 11.

clene. See clein.

clenge, *v.* cleanse, 43. 16; 200. 22: clengt, 44. 10.

clep, *v.* to name, to call, 109. 16 ; 123. 23 ; 126. 21 : *clepis*, 114. 31 ; 115. 2 : *p.* clepand, 111. 28 : *pp.* clepit, 109. 20 : cleping, 125. 18 (see note).

cler. See cleir.

clerc, *s.* clerk, scholar, 12. 25, 28, &c.

clergif, *s.* learning, scholarship, 12. 27.

clething, *s.* cloth, garment, 102. 29. See clathe.

cleuchis, clewis, *s. pl.* steepes, precipitous sides of a gorge, 124. 20 ; 149. 7.

clos, *v.* enclose, 251. 16.

closet, *s. fig.* womb, 17. 4.

clour, *s.* lump, 27. 6.

cluddes, *s. pl.* clouds, 113. 17.

cluke, *s.* clutch (or claw), 10. 21 : claw, 39. 4.

cluvis, *s. pl.* cloven hoof, 31. 8.

clnty, *a.* hard, 124. 20.

cod, *s.* pillow, 154. 27.

coill, *s.* coal, 177. 16, &c. See xix.

colour, *s.* ornament, rhetorical figure, 97. 26 (see note) ; 111. 9 ; 118. 12.

colgear, *s.* collier, 160. 12, &c.

command = commandit, *pl.* of command, 262. 33.

commisaris, *s. pl.* eccles. judges of divorce, 201. 13 : (of burghs), 202. 22.

commoun, *a.* as *s.* = man of the common people or 'laity,' 161. 1.

comont, *a.* common, 145. 23. See xxvii.

compair, *s.* compare, 108. 9, 10, 11 ; 119. 13 ; f22. 27.

—, comper, *v.* 249. 13.

compasing, *v. p.* pondering, 128. 3.

compeir, *v.* appear (Sc. legal), 30. 19 ; 200. 31 ; 260. 13.

comper. See compair.

compilit, *v.* composed, made, 9. 1.

compleine, complene, *v. trans.* deplore, lament, 70. 9 ; 251. 2.

compliceis, *s. pl.* accomplices, 199. 7 ; 231. 15.

concedring, conciddering, *v.* considering, recognising, reckoning, 32. 12 : = 'taking the view,' &c., 32. 25. See consederit.

conclave, *s. lit.* inner chamber : applied to the Holy Place, 45. 27.

condamp, condampne, *v.* condemn, 98. 22 ; 136. 31 ; 144. 22 : condempit, 188. 6.

conding, *a.* worthy of, deserving, 109. 2 (M. Lat. *condignus*, L. *condignus*, O.F. *condigne*). See xxxi.

condit, *s.* fountain, channel, 118. 5.

confort, *s.* comfort, cheer, &c., 5. 13 ; 23. 26 ; 28. 18 ; 29. 19.

confortive, *a.* strengthening, cheering, 126. 7.

conjuratonis, *s. pl.* invoking of spirits, &c., 114. 8.

conijunct, *v. pp.* and *a.* related, joined, 110. 10. See xlviii.

coniunit, *v.* conjoined (in matrimony), 198. 8. See xlviii.

conjurit, *v.* constrained, ordered, 30. 20.

conning. See cunning.

conquessingis, *s. pl.* conquering, 142. 28.

consederit, *v.* considered, 17. 16. See concedring.

consel, *v.* conceal, 252. 34.

conserf, *v.* preserve, 34. 7 ; xxviii.

constrene, *v.* imprison, contain, keep within, 113. 21 : constrenit = compelled, 116. 31 ; 118. 22.

consumit, *v. intrans.* 148. 30.

contempil, *v.* contemplate, 148. 9.

contemptioun, *s.* contempt, 159. 10.

conten, contein, *v.* contain, 255. 24.

conteyne, *v.* continue, 15. 25.

contirfait, *v.* reproduce, represent (in literary way), 108. 7. Cf. Chaucer, *D. Blaunche*, 1241.

contrair, *a.* contrary, opposite, *passim*. See xlix.

contrefeit, counterfuit *a.* (*v. pp.*), counterfeited, feigned, false, 76. 2 ; 240. 21 : (contrafat) 206. 3.

conuenabyll, *a.* becoming, suitable, 166. 24 (O.F.)  
 conuoier, *s.* leader, 115. 5.  
 convoyit, *v. pt.* conveyed, carried, 197. 7.  
 copé, *v.* copy, 54. 21.  
 cordinar, *s.* shoemaker, 138. 1.  
 Corinth (the), 224. 16. = the Corinthians.  
 corne pipe, *s.* 153. 6, rustic pipe made of a stalk of corn. "Probably Virgil's *tenuis avena* and Chaucer's 'pipe made of grene corne,' still formed by shepherd boys under the name of drone, and capable of producing tones resembling those of the bagpipe" (*Compl. of Scot.*, ed. Murray, xcii.)  
 corpis, cors, *s.* body (dead), 11. 8. : (living) 31. 3; 85. 3: *pl.* corp3, 79. 14 (see note and xxix).  
 corporale, *a.* corporeal, &c., 78. 9.  
 corporance, *s.* bodily proportions, 204. 4.  
 correck, *v.* correct, 3. 7.  
 cors. See *corpis*.  
 cost, *s.* 'coast,' country, ground, 57. 3.  
 cote, *s.* coat, 60. 25.  
 cone, *s.* cove, 174. 2.  
 counterfuit. See *contrefait*.  
 courtaß, curtase, *a.* courteous, 21. 19 (see note); 72. 13.  
 courtinis, *s. pl.* curtains, 62. 17.  
 couth. See *can*.  
 coverture, *s.* disguise, cover, 205. 8.  
 cowd. See *can*.  
 cowpis, *s. pl.* cups, 48. 21.  
 cowth. See *can*; also note to 35. 4.  
 crabit, *a.* ill-conditioned or crooked, cross-grained (in disposition; or in appearance, as of a tree), 38. 6; 59. 7.  
 abitneß, *s.* crabbedness, ill-nature, 93. 8; 261. 8.  
 crack, craik, *v.* crack, fire off, 174. 8; 185. 13: perhaps = talk, 175. 11.  
 crag, *s.* neck, 58. 28.

craif, craiff, *v.* crave, seek, 69. 20; 187. 19.  
 craik. See *crack*.  
 crak. See *crack*.  
 crap, crappe, *v. pt.* crept, 58. 12; 60. 9; 206. 31. See *croppin*.  
 credence, *s.* credit, 181. 10.  
 crennis, *s. pl.* cranes, 32. 4.  
 crepusculyne, *a.* dawning, 148. 17.  
 crok, *s.* an old ewe which has ceased bearing, 169. 15. Cf. *dailis*.  
 croppin, *v. pt.* crept, 62. 8. See *crap*.  
 crouping, *v. p.* croaking, 127. 3.  
 crownel, *s.* coronal, corolla, 251. 19.  
 crowß, *a.* bold, defiant, 'cocky,' 4. 2.  
 cruckit, *a.* crooked, ill-favoured, 176. 11.  
 crneltee, *s.* in sense of rigour or severity, 53. 3.  
 cruk, *s.* hook, 26. 4.  
 cude, *s.* chrism-cloth, 181. 18 (M.E. *code*).  
 cuir. See *cure*.  
 kukis, *s. pl.* cooks, 5. 18; 160. 12.  
 culum, *s.* rump, buttock, 182. 13 (L.)  
 cumed, *pp.* come, 194. 8. See note and xxxvii.  
 cumly, *a.* as *s.* fair, noble, handsome (*m.* or *f.*), 262. 22; xli.  
 cummer, *s.* 182. 28, wife. Strictly a godmother (*commère*), but generally, a female companion or gossip (mod. Sc. *kimmer*).  
 cummer, *v.* cumber, 229. 1.  
 cun, cwn, *v.* learn, con, &c., 40. 10.  
 cuning, *s.* rabbit, 215. 1.  
 cunnand, *s.* covenant, 257. 1; 261. 20, 27.  
 cunnyng, *s.* knowledge, craft, &c., 108. 15: (personified), 53. 10; 59. 14.  
 cun3e, *s.* coin, money, 183. 13; 187. 15 (M. Sc. representing O.F. *cuigne*). See xxix, lxviii.  
 cur. See *cure*.  
 curches, *s. pl.* a covering for the head (kerchief), 48. 9.



cure, *s.* care, 4. 4; 51. 2; ? 117. 29; 120. 23; 169. 13: *pl.* cares, concerns, 50. 11: tak no c. = take no concern, 172. 13: = attention, device, 113. 19: vnder cure, 58. 8: = cover, 194. 27 (see note and xxviii).  
 curtase. See courtas.  
 cussanis, *s.* *pl.* thigh-armour, 259. 19 (O.F. *cuisson*).

## D

da, *s.* *pl.* doe, 167. 1; xxxii.  
 daffing, *s.* folly, 189. 11.  
 daftest, *a.* *sup.* most foolish, mad, 179. 1.  
 dailis, *s.* *pl.* "ewes which miss lamb, and are fattened for consumption; nearly synonymous with 'crokkis,' sheep which are too old for breeders, and which are separated from the flock to be fattened about the time that their teeth begin to fail" (Leyden, ed. *Compl. of Scot.*, 325), 154. 11. ? From 'deal,' in sense of separate, divide.  
 daill, *v.* 'deal,' 22. 19 (see *N. E. D.*) Cf. deill.  
 daill, *s.* dale, valley, 23. 27.  
 dairtis, dertis, *s.* *pl.* darts, weapons, 32. 2; 52. 28.  
 dait, *s.* date, time, 50. 22.  
 dampnable, *a.* 71. 14.  
 dampnage, *s.* damage, 96. 14; 205. 22.  
 damycellis, *s.* damsels, 4. 8.  
 dangerie, 207. 3. An unusual form. Probably a misprint for dangeris (*pl.*) (Cf. Berners, *Froiss.*, I. 162, 199, 'durst come in their dangers'). Otherwise a misprint of the commoner Sc. forms danger, dangier. Or, can it be 'danger-ze' ?  
 dantit, *v.* *pp.* and *a.* daunted, overcome, 258. 15: tame, trained, 125. 27 (see note), 169. 24.

darrest, *a.* *sup.* dearest, 234. 30, &c.  
 daseyne, *s.* daisy, 15. 27.  
 dask, *s.* desk, 212. 10, &c.  
 dasyng, *v.* *p.* benumbing, 126. 4.  
 dawin, *v.* *pp.* daw, dawn, 127. 10; 256. 21.  
 day, the = to-day, 264. 29; xxxviii.  
 de-, freq. written for di- (*e.g.*, deficill). See xx.  
 de, dee, dy, *v.* die, 10. 7; 13. 4; 21. 8; 38. 19: *pl.* and *pp.* deit, deid, 26. 5; 41. 24; 106. 5.  
 deboner, *a.* debonair, courteous, gentle, &c., 248. 6.  
 deces, *v.* : can deces = deceased, died, 111. 23.  
 decist, *v.* desist, 140. 15; 151. 2.  
 decore, *a.* becoming, fair, 16. 4.  
 decree, *s.* 82. 27. Cf. decreet, *pl.* decretis.  
 decretale (canon law), *s.* 82. 4.  
 decretis, *s.* *pl.* decrees, 8. 12.  
 ded, *s.* See deid.  
 deduceit, *v.* led (of a legal process), 200. 22.  
 dee. See de.  
 defamet, *v.* : (1) spread his fame, 103. 31 (Vulg. *diffamaverunt*) : (2) with 'to,' accused, maligned, 104. 16. See lxiii.  
 defend, *v.* prohibit, forbid, object, 116. 11; 261. 6, &c.  
 deference, *s.* difference, 108. 12, &c. See xx.  
 deferent, *a.* different, 6. 12.  
 deforme, *a.* deformed, 205. 10.  
 deid, *s.* death, 41. 2, 13, 18; 65. 15; 74. 6; 124. 26; 176. 4, &c.  
 — See de.  
 — *s.* deed, act, *passim*.  
 — *s.* deed, in *adv.* phrases: in werray deid, 191. 13: on deid, in truth, 10. 7.  
 deif, *a.* deaf, 182. 24.  
 deill, *v.* deal, 60. 19. Cf. daill.  
 -deill. See ilk deill, somdeill, &c.  
 deir, *a.* and *adv.* dear, 5. 2; *passim*, — *v.* hurt, harm (dere), 22. 1.

- deis, *s.* dais, high table, 64. 1, &c.  
 deit. See de.  
 delff, *v.* delve, 39. 22.  
 deliberat, *v.* resolve, determine, (*pass.*) being deliberat, 208. 10.  
 delice, delyce. See flour delyce.  
 delitabill, *a.* delectable, 246. 11.  
 deliuerance, *s.* delivery, action, 31. 4.  
 delyt, *v.* or *s.* delight, 51. 20. See note.  
 delyuernes, *s.* activity, agility, readiness, 50. 4.  
 demande, *s.* demur, 255. 15. See note.  
 deme, *v.* decide, consider, 244. 9. — *s.* dame, 35. 7.  
 Dence, Danish, 161. 17. O.E. *Denisc*, M.E. *Denshe*, *Dench*, &c.: Danish is the Fr. (*daneis*, *danois*) or Lat. (*danensis*) form.  
 deneris, *s.* *pl.* coin, money, small money, 172. 26 (O.F. and Lat.)  
 denty, *s.* honour, favour (dainty), 32. 22.  
 departing, *v.* *n.* 24. 8. Perhaps referring to Robene's previous going away. Or it may be taken in the obsolete technical sense of 'repudiation' or 'separation.' See *N. E. D.*  
 departit, *v.* divided, handed over, 84. 22.  
 depaynt, *a.* or *v.* *pp.* coloured, ornamented, 28. 8; 251. 6, &c.  
 depertit, *v.* divided, distributed, 207. 11.  
 depravat, *v.* to deprave, 205. 27. See xlviii.  
 deray, *s.* tumult, disturbance, 62. 20.  
 derdful, *a.* dreadful, 250. 23. A possible metathesis (see xxx), but perhaps an error in transcription.  
 dere, *a.* brave, 13. 3.  
 derenze, *v.* challenge, determine, (*deraign*), 3. 17.  
 derf, *a.* strong, or *adv.* strongly, 256. 21.  
 derne, *s.* darkness, 14. 3, secrecy: in dern, in secret, 21. 7; 22. 2; 47. 9, &c.; probably the correct reading in 22. 19: *adv.* secretly, 125. 16.  
 dertis. See dairtis.  
 desprise, *v.* undervalue, dishonour, decay, 71. 27.  
 despyt, *s.*: for despyt, in anger, 112. 6.  
 destitude, *a.* destitute (rhyme-form), 252. 22. But cf. 255. 17, 18.  
 determe, *v.* by-form of determine, 114. 9.  
 detfully, *adv.* dutifully (debitfully), 18. 9.  
 devallys, *v.* 124. 4. See note.  
 devill. See note 115. 20. — (deill). See duill.  
 deuise, *s.* device, plan, &c., 72. 5: *adv.* at devyse, 53. 20, to one's liking, completely (see note). — *v.* say, 'see,' 'discern,' 'note,' 263. 27.  
 — *v.* to assign, hand over (lands &c.), 84. 22.  
 deuit, *v.* *impers.* usage, 250. 12: = it was fitting, I was able (*v.* *dow*, O.E. *dugan*).  
 devith, dewith, *v.* deafeneth, 252. 18, 20.  
 devore, *v.* devour, 16. 14.  
 devoydis, *v.* expels, 36. 6.  
 denoyr, *s.* duty, 'devoir,' 91. 7.  
 denote, *a.* devout, 160. 8.  
 devyse. See devise.  
 dew, *v.* *pl.* 'dawed,' dawned, 256. 1.  
 deyll. See sum deyll.  
 deyr. See deir.  
 diapason, *s.* as *a.*, in loose sense of 'completely harmonious,' 'in melodious succession,' 147. 28. See note.  
 dichis, *s.* *pl.* ditches, 124. 31 [ed. 1553, dikis]. See dike and xxi.  
 dicht, dycht, *v.* *pp.* prepared, &c., 15. 19; 61. 3, &c.: clothed, 127. 12.  
 dict, *s.* maxim, saying: *pl.* dictis, 18. 22.

dictionare, *s.* vocabulary, diction, 241. 5.  
 difficill, *a.* difficult, 144. 1; 116. 18.  
 dike, dyke, *s.* ditch: *pl.* 149. 1.  
     *Cf.* dichis: one þe dyk, 'in the ditch,' or 'on the wall,' 125. 7: wall, 195. 15: hedge, 47. 9.  
 dilicattis, *s. pl.* delicacies, 214. 24.  
 dill, *v.* soothe, assuage, 5. 8.  
 dilmondis, *s. pl.* dinmons, wethers between the first and second shearing (male of gylmyr, *q.v.*), 154. 11.  
 diminew, *v.* diminish, 109. 26: dynynut, diminished, 3. 6; xlix.  
 ding, dyng, *a.* worthy, 7. 7; 14. 15; 53. 13; 64. 7. See xxxi.  
 — *s.* dung, ? 39. 22 (see note).  
     *Cf.* dong.  
 — *v.* throw, drive, 175. 14; 236. 20: *pp.* dong, 194. 14.  
 diractit, *v. pp.* directed, 160. 13.  
 direpcioun, *s.* taking (L.), 131. 8.  
 dirk, *a.* dark, 15. 4; 113. 17; 165. 11.  
 dirkin, *v.* to lie dark: dirkin efter, to lurk after, 47. 9.  
 discharge, *v.* acquit, exculpate, 254. 21.  
 discrepance, *s.* change, difference, variation: but discrepance, 42. 10; 121. 25 (applied to the Trinity). See note.  
 discrepant, *a.* different, 134. 15.  
 discryve, *v.* describe, 29. 4.  
 disdenȝe, disdeyne, *s.* disdain, 3. 25; 122. 11, in *adv.* phrase, at disdenȝe.  
 disherisit, *v.* disinherited, 171. 9.  
     Formed on anal. of *berissit* (*q.v.*), &c. Excl. M. Sc., and not clearly derived from O.F. *dishérir*. *Cf.* lviii.  
 disiune, *s.* breakfast (O.F. and F.), 150. 4.  
 disparit, *v. pp.* = *p.* 'dispairing,' 141. 6.  
 dispendis, *v.* spends, 72. 18, 19; 75. 29.  
 dispersn, *v.* disperse, 14. 7.

dispice, *v.* despise, 5. 11.  
 displeasaunce, *s.* displeasure, 80. 6: sorrow, misfortune, 100. 14.  
 dispyte, in *adv. phrase*: for d., 115. 31.  
 disseuer, *v.* part, 261. 7.  
 distemperance, *s.* intemperance, 73. 25.  
 distene, *v.* stain, spoil, dim, &c., 108. 29, 31. See xlv.  
 distinyit, 41. 9. See note.  
 do, *v.* to act, be agent for, 197. 9. See note.  
 — *v. aux.*: used periphrastically (in all tenses)—*e.g.*, doing fleit = fleitand, 29. 14: doing chace = chaissit, 29. 21: doing spring = springand, 33. 5: done proclame = proclomit, 28. 17: done compyle = compylit, 163. 21: dois, 52. 16, &c.: (see xliii); it was done = it came to pass, 106. 4: do way, exclam. = leave off! no more! 258. 16.  
 dolour, *s.* grief, 196. 5; pain, 196. 5: *pl.* 189. 3.  
 domestic, *a.* ordinary, 'vulgar' (of speech), 145. 7.  
 dominatours, *s. pl.* rulers, 148. 19; 161. 27.  
 done, donk, *a.* moist (dank), 9. 27; 124. 31; 149. 2. See notes.  
 dong, *s.* dung, 4. 3. See ding.  
 — *v. pp.* See ding (*v.*)  
 donkis, *s. pl.* pools, marshes, 125. 8.  
 donkit, *v.* made damp, 47. 10. See note.  
 dosk, *a.* gloomy, 'dusky,' 125. 11.  
 dotand, *v. p.* 'doting,' silly, stupid, equivalent to 'dotard,' 20. 6.  
 dotit, *v.* endowed (Fr.), 138. 13; 140. 4.  
 doubbis, *s. pl.* puddles, little pools, 125. 2.  
 douchtie, *a.* as *s.* doughty one, &c., 263. 3. See xli.  
 dounthryng, *v.* overthrow, 169. 18.  
 dout, *s.* doubt, 96. 10: *adv. phr.* but doubt, 179. 19, &c.

dowk, *v.* dive, plunge, dip, 35. 5 ; 38. 25 : dowkit, 38. 13.  
 dowlit, *a.* doughty, 13. 3 : douchty and deir is a favourite allit. collocation.  
 dowy, *a.* dull, dreary, 124. 31 [ed. 1553, dolly]. See xxiii.  
 draglyt, *v.* *pp.* bedraggled, 125. 24.  
 draw furth, 128. 2 (metaphor from the plough-ox).  
 dre, *v.* suffer, endure, 22. 2 ; 39. 22 ; 65. 10 : dreit, 64. 15.  
 dred, *v.* were amazed, 102. 9.  
 dreddour, *s.* fear, 143. 21 ; 148. 21.  
 dreid, *s.* dread : but dreid = doubtless, 21. 8.  
 — *v.* fear, 185. 12 : dreidit, feared, 'doubted,' 26. 6.  
 dreidles, *adv.* without dread, *i.e.*, cheerily, 26. 7.  
 dres, *v.* make ready, prepare, array, 55. 19 : drest, directed, ordered, 12. 21.  
 dreueland, *v.* *p.* raving, 185. 14. See note.  
 dreuyn, *v.* *pp.* drawn, 145. 12, &c. See xxviii.  
 drive, *v.* : our drivis, passes over or away, 13. 14.  
 drone, 153. 4 (referring to the sound of the bagpipe). Cf. Glossary note, *s.v.* 'corne pipe.'  
 drounit, *v.* drowned (*reflex.*), 149. 13.  
 drumly, *a.* cloudy, thick (Sc. nasalised variant of drubly), 124. 27.  
 ducat, *s.* ducat (coin), 182. 17.  
 Duche, 161. 17, Dutch (in spec. sense of 'Dutch' or 'Low German,' rather than 'German').  
 duck, *s.* duke, 190. 6, &c.  
 dude = do it, 37. 28. See note and xxii.  
 duik, *s.* duck, 215. 2.  
 duill = devil (cf. duill = dule, *q.v.*) : duill fell (cf. 'fair fall, 'foul fall,' &c.), 181. 13. Cf. xxviii.  
 dulce, *a.* pleasant, sweet, 29. 12 ; 107. 2.

dule, *s.* grief, sadness, woe, 12. 22 ; 21. 7 ; 22. 2 ; 23. 5.  
 dull, *v.* to become dull, lose keenness, 2. 16.  
 dully, *a.* sorrowful, doleful, 29. 25.  
 dure, *s.* door, 61. 21 ; ? 59. 2 : *pl.* durris, 201. 26.  
 — *a.* hard, severe (dour), ? 59. 2.  
 dy. See de.  
 dyatesseron (*mus.*), 148. 1.  
 dycht. See dicht.  
 dyit. See dyt.  
 dyke. See dike.  
 dyme, *a.* dim : dyme sicht, 50. 8.  
 dymynut. See diminew.  
 dyng. See ding.  
 dynit, *v.* *pl.* dined, 174. 15.  
 dynnit, *v.* *intrins.* made a din, 47. 10. See note.  
 dysyde, 59. 22. See note.  
 dyt, dyit, verse, writing, diction, language, 2. 6 ; 6. 4 ; 155. 7. See endite.

## E

E, Ee, *s.* eye, 12. 10 ; 30. 22 ; 44. 8 ; 65. 26 ; 123. 3 ; 123. 10 ; 154. 29 ; 170. 2 ; 205. 18, &c. : *pl.* Een, eene, ene, eyne, 13. 10 ; 15. 23 ; 28. 2 ; 87. 4 ; 103. 25 ; 114. 26 ; 139. 21 ; 155. 2 ; 208. 25, &c. (In some cases Ee may stand for Ene (*pl.*), the mark of contraction not being shown above the capital letter.)  
 ears, *s.* fundament, 215. 26.  
 eassed, *v.* eased, supplied, 213. 21.  
 eddir, *s.* serpent (adder), 129. 6.  
 Ee, Een, Eene. See E.  
 efeir, effeir, effere, feir (aphet.), *s.* = appearance, show, bearing, 21. 19 ; 52. 17 ; 248. 5 : *pl.* qualities, properties, 32. 9 ; 87. 12 ; 115. 13 : in *adv.* phrases, in feir, in show, in appearance, 262. 27 ; in feir of weir, in fighting array, 233. 31, &c. : = business, 'affair,' 53. 17 ; 86. 27 ; 87. 19. See affair.

efeir, *v.* in phrase 'as efferis,' as is fitting, 89. 6; 199. 23 (as in existing Sc. legal usage).

— yfere, *adv.* together, 44. 15 (see note): *aph.* feir, *q.v.*

effecc, *s.* effect, 253. 32.

effecteouslie = affectuously, *adv.* eagerly, ardently, 166. 5.

effeir. See efeir.

efferray. See effray.

effere. See efeir.

effray, efferray, *v.* terrify, cause terror, 30. 5; 32. 6 (with periphrastic 'do'). Cf. fray.

effrayedlie, *adv.* in fright, in dismay, 194. 18.

eftir, *adv.* &c., after, *passim*.

eik, *adv.* also, 30. 6; 111. 22 (? meaningless rhyme-tag), 118. 15: *v.* to add, *pp.* ekand, 201. 2.

eild, elde, heild, *s.* old age, 85. 3; 243. 1.

eirbis, *s. pl.* herbs, 154. 15 ('h' mute in Eng. and Sc. till nineteenth cent.) See hairbis.

elde. See eild.

cllevyn, *num.* eleven, 16. 13. See note.

elrich, *a.* frequented by fairies, 26. 8: weird, hideous, 126. 24.

elyk, *adv.* alike, 31. 18.

eme, *s.* uncle, 133. 11 (O.E. *ēam*).

emotis, *s. pl.* ants (emmetts), 13. 9.

empair, *v.* impair, 72. 1.

emplese, *v.* please, give satisfaction, 244. 9.

empryß, *s.* empress, 15. 22; 16. 16. Cf. imperatrice.

emptive, emptyff, *a.* empty, 20. 7; 108. 4.

emput, *v.* impute, 20. 17.

enarmyt, *a.* (*v. pp.*) armed, 80. 11.

enbraissit, *v. pt.* undid, 264. 12.

encrescement, *s.* increase, 78. 16.

encressing, *v. n.* increasing, 17. 25.

enday, *s.* last day, 13. 13; xlv.

endite, endyte, indyt, *s.* writing, 'poetry,' &c., 107. 2, 16; 108. 12, 21 (cf. dyt): *v.* 28. 19:

*pp.* 122. 30.

endomage, *v.* do damage, harm, 205. 8.

endur, *v. reflex.* to apply strenuously, to fix, 17. 21. Cf. indure.

endyte. See endite.

ene, *s.* 'even,' evening, 26. 13.

— *s. pl.* eyes. See E.

engenerand, 79. 10. See xxii.

engine, engyne, ingine, ingyne, *s.* talent, skill, natural disposition, &c., 107. 4; 108. 4; 112. 3; 116. 19; 205. 12: *pl.* genius, abilities, 228. 7, &c.

engreif, *v.* grieve, annoy, 263. 32: *pp.* engreuit, 263. 16.

ennoy, *v.* var. of 'annoy,' 127. 31 (O.F.)

ensew, *v.* follow, obey, 161. 11.

entres, enteres, interes, *s.* entry, entrance (Sc. chiefly), 157. 16; 168. 14; 175. 4; 191. 25; 195. 5.

epilogacioun, *s.* summary, 'epilogue': epilogacioun in schort, 92. 1.

equivalent, *a.* as *s.* equivalent, equal in excellence, 214. 2.

erare, *adv.* sooner, rather, 133. 28.

erbis, 252. 18, 25. Common M.Sc. form 'hairbis,' *q.v.*

erd, erde, *s.* earth, 2. 1; 50. 12, &c.: erith, 253. 20.

ernyst, *a.* earnest, serious, 2. 13.

eschaip, *v.* to escape: *pp.* eschapit, 205. 9, &c. (*aph.* chaip, &c.)

escharmouschis, *s. pl.* skirmishes, 143. 10 (Fr.) Cf. the form 'skirmisaris' in Knox, 195. 11.

espy, *s.* espial, watch, 50. 5.

— *v.* spy, 50. 26.

eterne, *a.* everlasting, 109. 2; 121. 21: *adv. phrase* in eterne, for ever (Lat.), 14. 1.

ettyn (O.E. *eoten*, *eten*; O.N. *igtunn*), a giant; the Red Ettin, 151. 23.

everilk, *a.* every, 171. 6; 173. 5:

euerilk deill, every whit, 170. 4.

cvert, *v.* overturn (L.), 130. 14.

evidentis, *s. pl.* title-deeds, papers, 193. 5.  
 evil, *a. written for ill*, 244. 3. See note and xxviii.  
 exempill. See exsampil.  
 exerce, excerse, *v.* exercise, do, 31. 15; 71. 19; 136. 16; 140. 5: *s.* 136. 21. See xlviii.  
 exerceis, *v.* 193. 22 (*S.*)  
 exersitioun, exercisioun, *s.* military 'exercise,' 84. 3 (*Lat.*); carrying out (of laws), 168. 24; 169. 10.  
 expart. See note 42. 17.  
 expirit, *v.* spent, 'over,' 155. 1.  
 expone, *v.* expose, 195. 24, &c.  
 expreme, *v.* express, 205. 13, &c. See xlviii.  
 expugnacioun, *s.* (*Lat.*), 131. 2.  
 exquisite, *a.* far-fetched, sought out (*L.*), 145. 6, 11; lxiii (= *Fr. recherché*).  
 exsampil, exempill, *s.* example, 3. 12; 13. 7: *pl.* 12. 1. See sampill.  
 exsecute. See lxiii.  
 extinct, *v. pp.* extinguished, 148. 23. See xlviii.  
 eyne. See E.

## F

fact, *s.* deed, 200. 13: *pl.* 18. 20.  
 facund, *a.* eloquent, 3. 23; 108. 23.  
 fail, failze, *s.* failure: *pl.* 175. 5: *adv. phrase sans fail, q.v.*  
 failze, *v.* to fail, 199. 21: failzeit, 12. 4.  
 fair, *v.* to go, 26. 19; 264. 16: fairis, fares = 'are,' 102. 19: fairand, *p.* 258. 25; 263. 4.  
 — *adv.* as in 'fair farrand.' See note to 59. 3.  
 — *s.* equipment, belongings, 257. 31.  
 fairhede, fairheid, *s.* beauty, 12. 5; 48. 13.  
 fait, *s.* fate, 121. 1.  
 fakin, *a.* deceitful, 36. 23.  
 fawld, fawld, *s.* ground, 24. 22 (see note); 30. 5; 128. 14 (see firth): *v.* succumb, yield, 53. 1.

-fald, *suffix* — *e.g.*, mony fald = manifold, 115. 7.  
 fall, *v.* befall, 115. 20; 181. 13.  
 fallow, *s.* fellow, 26. 11: *pl.* 194. 19.  
 — *v.* with *prep.* to = make a match to, equal, 32. 19; associates, 39. 20: fallowit = followed, 24. 3: followit to feid, suggested hostility, 260. 22.  
 falset, *s.* falsehood, 172. 6; 248. 21 (*M. Lat. falsatum*, rare O.F. form *falset*).  
 familiarly, *adv.* freely, without ceremony (notion of kindness), 148. 27.  
 fandit, *v.* induced, 38. 23. See also *v.* found.  
 fane, *a.* fain, eager, 22. 9; 39. 6: glad, 263. 31.  
 fang, *s.* catch, capture, 39. 6: *v.* catch, 13. 24; get, 50. 17; pull, 67. 20: fangit, caught, taken, 68. 2; 184. 20.  
 fantesyes, *s. pl.* fancies, fantasies, 17. 13.  
 farand, farrand, *a.* fit, suitable, 59. 3 (see note); 86. 31.  
 farar, *a. (comp. of far)* farther, different, other, 61. 9.  
 fardit, *v.* (lit. 'painted') embellished, glossed, 145. 5. (*Fr.*)  
 farnys, *s. pl.* ferns, bracken, 125. 3.  
 farrand. See farand.  
 fassoun, *s.* fashion, kind, manner, 30. 19; 205. 25.  
 — *v.* fashion: fassonit, 61. 4.  
 fatigat, *v.* fatigue, 147. 10.  
 fauch, *a.* fallow, in sense of dull, withered colour, 124. 17.  
 faute, *s.* 'fault,' lack, neglect, 97. 18: *pl.* 98. 18.  
 fawld. See fald.  
 fay, *s.* faith, 11. 11: in fay, in faith, truly, 262. 17. See bone fay.  
 fe, *s.* 'cattle,' stock ('fee') = sheep, 21. 2.  
 fechand, *v. p.* fetching, carrying, 260. 22.

- fecht, ficht, *s.* and *v.* fight, 15. 13, &c.  
 fecound, *a.* abounding (*fecundus*), 44. 25. See note.  
 feddir, *s.* feather, 35. 23 : *v.* *pp.* and *a.* fedderit, 57. 15 ; 66. 23 ; 67. 7.  
 fegour. See figour.  
 feid, feyid, *s.* ill-will ('feud'), commonly contrasted with 'favour' in M.Sc., 50. 21 ; 65. 19 (see note) ; 260. 22.  
 feild, *s.* the ground, 12. 20.  
 feill, *s.* hint, knowledge, 170. 24.  
 — *v.* fail, 25. 13.  
 feinze, fene, *v.* feign, pretend, would, 54. 16 ; 112. 21 ; 113. 22 ; 115. 26 : *pp.* fenzeit, 1. 1 ; 2. 11, &c.  
 feir, fere, feyr, *s.* companion : *pl.* 56. 2 : *adv. phrase*, but feir, without equal or mate, 31. 3 : = company, in *adv. phrase* in feir, together, in company, 52. 18 ; 257. 27 ; 259. 14 : *pl.* in feris, inferis, yferis (common in Douglas, often as a rhyme-word), 115. 9.  
 — *s.* appearance, demeanour, &c. : aphetic form of effeir, *q.v.*  
 — *s.* fear, *passim* : cause of alarm or rivalry, 12. 5 (see note).  
 — *v.* to fear, be afraid of, 62. 7 ; 68. 27.  
 — *a.* strong, 55. 16 (see note) : (cruelly) strong, 13. 23.  
 feird, ferd, feyrd, *num.* fourth, 112. 24, &c.  
 felable, *a.* intelligible ('feelable'), 107. 13.  
 fell, *s.* hill, 26. 2 : *pl.* 154. 10 : in phrase 'firth and fell,' a moorland ridge of waste or pasture-ground, 173. 26.  
 — *a.* mighty, large, 52. 1 : severe, 127. 24.  
 — *v.* 181. 13. See fall (be fall).  
 felloun, fellown, *a.* 'terrible,' huge, wicked, cruel, 50. 7 (see note) ; 58. 27 ; 62. 21 ; 119. 22 ; 124. 29 ; 174. 7 : used as *s.* = cruel or wicked one (commonly of the devil), 13. 23.  
 femell = famell, *s.* household, 50. 17.  
 fend, *s.* fiend : *pl.* 15. 14.  
 — *v.* defend, 32. 14.  
 fene. See feinze.  
 fer, *adv.* far, *passim* : fere, 255. 7 : on fer, afar, 106. 8.  
 ferd. See feird.  
 ferdar, *a. comp.* further, 205. 21.  
 ferliful, *a.* wonderful, 48. 12.  
 ferly, *s.* wonder, 257. 16.  
 — *adv.* wonderfully, wondrously, 262. 27.  
 ferme, *a.* firm, sure, 114. 10. See firme.  
 ferß, *a.* fierce, 30. 2.  
 ferst, *a.* first, 1. 5.  
 fery bote. See note 123. 4.  
 fest, *a.* fast, established, fixed, 12. 20.  
 fet, *v.* fetch, 258. 25.  
 fetherem, *s.* plumage, wings (O.E. *feder-hama*, feather-covering), commonly feddrem in M.Sc., 4. 1.  
 fetly, *adv.* fealty, 39. 9.  
 fetrit, fetterit, *v.* fastened, 48. 11 : in fetters, 58. 22, 26.  
 feulis, *s.* *pl.* fowls, birds, 47. 10.  
 fewell, *s.* fuel, 258. 25. Cf. fovellis.  
 fewte, *s.* fealty, 31. 26.  
 feyid. See feid.  
 feyrd. See feird.  
 ficht. See fecht.  
 figour, fegour, *s.* figure, 1. 7 ; 3. 24 ; 80. 27.  
 — *v.* figurat, figured, illustrated, 40. 14.  
 fill, *s.* fill (meal), 39. 10.  
 firm land, *i.e.* *terra firma*, 211. 16. See note.  
 firth, *s.* wooded country (often in allit. phrase with no precise meaning), 24. 20 (see note) ; 128. 14 ; 173. 26.  
 fitchand, *a.* moving, glancing, dandling, 52. 27.

flag, *s.* gust, flash : *pl.* 124. 28 :  
 flashes, variant of flawe, *q.v.*  
 flaid, *v. pl.* flayed, 39. 9.  
 flane, flayne, *s.* arrow, 57. 15 ; 66.  
 23 ; 67. 7.  
 flat, *s.* plain, level ground, 35. 8.  
 flaw, *v. pl.* flew, 39. 13 ; 63. 28.  
 flawe, *s.* gust, blast, 124. 29. Cf.  
 flag, *q.v.*  
 flawme, *s.* flame, 106. 12.  
 flayne. See flane.  
 fleit, *v.* flow, swim, float, sail, 9.  
 28 ; 29. 14 ; 35. 23 ; 38. 10 ;  
 109. 21.  
 fleme, *v.* drive or cast away, banish,  
 44. 25 ; 127. 24.  
 flesch, *s.* flesh : the soft pulp under  
 the rind of a plant, 9. 27.  
 flet, *a.* 'flat,' 151. 18 : flet taylis,  
 'prosaic, in prose'—Leyden,  
 Jamieson, Murray (*Compl. of*  
*Scot.*)  
 fleyit, *v. pp.* put to flight, scared,  
 58. 11.  
 flityng, *s.* contention, dispute, 72.  
 5. See flyte.  
 floe, flok, *s.* flock, 21. 2 : floe, *pl.*  
 149. 18 ; flokkis, 154. 10 ; xxxii.  
 flodderit, *v.* flooded, overflowed,  
 124. 32.  
 floreist, florist, flurissit, fluriste, *v.*  
*pp.* and *a.* in full bloom, shin-  
 ing, decorated, 51. 20 ; 52. 27 ;  
 167. 3.  
 florissing, flurising, *v. (v.n.)* flourish-  
 ing, 14. 13.  
 flot quhaye, 'float-why,' 150. 1.  
 "Those parts of the eurd left  
 in why, which, when it is  
 boiled, float on the top."—  
 Jamieson.  
 flour delyce, *s.* lily (*fleur-de-lis*),  
 15. 26 ; 16. 26 ; 31. 7 ; 32. 19.  
 flowing, *s.* rhythm, 227. 18.  
 fludis, *s. poss.*, of the deep, sea-  
 124. 3.  
 flure, fluyr, *s.* floor, 4. 11 ; 63. 6,  
 &c.  
 fluriste, &c. See floreist, &c.  
 fluschis, *s. pl.* pools, puddles, 125.  
 1.

fluyr. See flure.  
 flyte, *v.* quarrel, 'fite,' &c., 112.  
 9 ; 115. 32. See flityng.  
 foill, *s.* foal, 177. 17.  
 foir, *adv.* fore, *passim* : to foir,  
 before, 107. 14.  
 foirbearis, forebearis, *s. pl.* an-  
 cestors, 83. 29 ; 241. 27.  
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 for and, 96. 24. See note.  
 force, fors, forse, strength (12. 4),  
 necessity, &c. : on force, of  
 force, of necessity, 109. 13 : on  
 neid forse, 154. 24.  
 forchaist, *v. pp.* chased, driven  
 away, 58. 11.  
 forcy, forssy, *a.* strong, 8. 1 ; 78.  
 21.  
 for'd=for it, 182. 10. Cf. dude,  
 &c. See note and xxii.  
 fordouerit, fordowart, *a. (v. pp.)*  
 overcome with sleep, 61. 23 (see  
 note) ; 88. 10. See xxviii.  
 fordward, *a.* eager, zealous, 193.  
 26 ; 194. 21.  
 forebearis. See foirbearis.  
 forfealt, *v. pp.* forfeited, 71. 12.  
 forfeblit, *v. pp.* enfeebled, 123. 19.  
 forgane, *prep.* ('foregainst') before,  
 directly opposite, 43. 20.  
 forgit, *v.* fashioned, made, 28. 11.  
 for3het, *v. pp.* forgotten, 243. 6.  
 forlore, *v. pp.* lost, 16. 6.  
 formit, *v. pp.* 'formed,' matured,  
 12. 20.  
 forouth, *prep.* 'forwith,' before,  
 247. 30.  
 forrow (prob. contracted form of  
 forouth), *adv.* before, 261. 20.  
 See to-forrow.  
 fors. See force.  
 forsheild, *v.* avert (*asseveration*),  
 68. 22.  
 forssy. See forcy.  
 forstallis, *v.* buy (or sell) goods  
 before they reach the market,  
 158. 17. See note.  
 forthink, *v.* repent, feel regret, 96.  
 15.  
 forthy, for thi, *adv.* for that reason,



- therefore, 86. 11 ; 115. 27 ; 256. 9.  
 for to = to (with *infin.*), *passim*.  
 — = regarding, as for, 252. 34.  
 for-travalit, *v. pp.* exhausted by labour, 61. 24.  
 forvait, *v. pt.* erred, went out of his way, 114. 16 (O.F. *forvoier*).  
 found, *v. go*, depart, 69. 17 ; 151. 26. Cf. *fand*.  
 foundament, *s.* foundation (Lat.), 130. 25 ; 131. 5, &c.  
 fousye, fowsie, *s.* drain, sewer, 132. 3 ; ditch, 214. 15 (Fr. *fosse*).  
 fovellis, *s. pl.* victuals (fuel), 51. 7. See note, *s.v.* Fuel, *N. E. D.*  
 fowll, *adv.* foully, 36. 23.  
 fowth, fouth, fowith, *s.* plenty, fullness, abundance, 44. 9 ; 109. 10 ; 111. 8 (M.E. *fulth*).  
 fra, from, frome, *in adv. sense*, from the time that, 22. 26 ; 250. 11.  
 frack, *a.* eager, ready (freck ; O.E. *frecc*), 192. 12.  
 fragil, *a.* frail, soon or easily ended, 147. 5.  
 Franch, *a.* French, 115. 29.  
 frank, *a.* free : frank and fre, 40. 6.  
 frawcht, *s.* freight, passage-money, 35. 16.  
 fray, *s.* fear, terror, fright, 62. 21 ; 174. 7, 14. See *effray*.  
 fre, *a.* 'free' = noble, honourable, a common M.E. epithet of compliment, 21. 20 ; 67. 6 (a verse tag).  
 — used as *s.* = lady, 64. 22 ; 66. 26. See note and *N. E. D.*, *s.v.* Free, *sb.* 2. Also xli.  
 frech. See *fresche*.  
 freik, *s.* person, man, 263. 31.  
 freir, *s.* friar, 41. 22, &c.  
 fremmyt, *a.* hostile, foreign, not kin, 82. 8 (M.E. *fremd*).  
 frenschlie, *adv.* in the French way, 115. 30.  
 fresche, frech, *a.* fresh, *passim* : freschlie, *adv.* freshly, vigorously, 55. 16 (see note), 56. 1 ; eagerly, 63. 25. (Often with no precise meaning.)  
 fret, *v.* consume, destroy slowly, 6. 24.  
 freuch, *a.* 'frough,' frail, worthless, 261. 5.  
 froit, *s.* fruit, 12. 19.  
 from, frome, *adv.* from the time that. See *fra*.  
 fronsyt, *v. pp.* frowned, wrinkled, 36. 8. See note.  
 fructis, *s. pl.* fruits, 167. 8.  
 fructual, *a.* fruitful, 166. 20. See lxiii.  
 fude, *s.* food, 17. 6.  
 fuill, fuyll, *s.* fool, 6. 27 ; 179. 1.  
 fulfillit, *v. pp.* filled full, 17. 6.  
 fulnes, *s.* fullness, 102. 30 (Vulg. *plenitudinem*).  
 funde, *v.* invented, &c., 48. 24. See note.  
 fundin, *v. pp.* found, 116. 7 ; 261. 5, &c.  
 fundit. See *mort fundit*.  
 funerale, *a.* funeral-, burial-, 112. 29.  
 fure, *s.* furrow, 56. 2.  
 — *v. pt.* fared, 58. 18.  
 furth, *adv.* forth, *passim* : furthwartis, 199. 3 : furthwith, misprinted 'furwith' (*fur<sup>t</sup>wt*) in orig. of 75. 27 (see note).  
 fustean, *a.* coarse : fustean skonnis, ? coarse (plain) scones, ? 'cakes leavened or puffed up' (*Comp. of Scot.*, ed. Murray, Gloss.), 150. 4.  
 fute, *s.* foot, *passim* : fute haite, closely, immediately. See note 116. 15.  
 fuyll. See *fuill*.  
 fyir, *s.* fire, 5. 7 ; xix.  
 fyld, *v. pp.* corrupted, sullied, defiled, 65. 6 : fylit, 258. 26.  
 fyn, 51. 19. See note.  
 fynalye, *adv.* finally, 84. 23.  
 fyne, *s.* end : to þat fyne, to the end, 132. 13.  
 fynit, *v. pp.* refined, 75. 3.  
 fyr. See *fyir*.  
 fyrrh. See *firth*.  
 fysnomy. See *phisnomy*.

## G

[See also 3.]

- ga, *v.* go, *passim*: *pr.* gais, 13. 21, &c.: *pp.* gane, gaine, 178. 17: gat furth, went forth, 263. 16. Cf. *geid*, *q.v.*
- gabbing, *s.* lying, deception, mockery, 113. 27.
- gaif=geif, 260. 14 (see note).
- gaige breid, 214. 31: another MS. reads 'gingebreid,' *i.e.*, gingerbread.
- gairding, *s.* garden, 29. 9.
- gaist, *s.* ghost: *pl.* 116. 2.
- gait, *s.* way, 65. 25: hie gait, 27. 3: *pl.* gaitis, thir gaitis, these ways, 263. 25: seir gaitis, severally, 262. 15.
- *s.* goat, 153. 7: gait horne, see buckhorne.
- gait, -gate. See algait, thusgait, &c.
- galfrýde (*name*), Geoffrey (Chaucer), 101. 1.
- galmonding *v. n.* (cf. Dunbar, gamount; Lyndsay, gamont), leaping movement in dancing, 153. 32; '1' not sounded (O.F. *gambon*, mod. F. *jambon*, deriv. Fr. *galmbade*, &c.: cf. Eng. form 'gammon').
- galzardis, *s. pl.* galliards, lively dances in triple time, 154. 2.
- gan, *v.* = *p.* of gin, and as an auxiliary, *passim*: wnclosing gane, began to uncloze, 251. 19.
- gane, *v.* suit (with 'for'): ganis, 4. 17; 5. 25; 117. 12, 18: *pp.* as *a.* ganand=suitable, becoming, 51. 11; 118. 19, 28: it ganyth not, 253. 13.
- *adv.* quickly, 263. 25.
- =gan, 57. 8.
- ganer, *s.* gander, 179. 15.
- gane say, *v.* gainsay, 110. 15.
- ganestude, *v. pl.* opposed, withstood, 63. 6. Cf. gaynstandand.
- gang, *v.* to go, 22. 23, &c.
- gar, *v.* to cause, 2. 14: garris, gerris, 65. 7; 69. 7; 78. 15, &c.: gart, gert, 8. 13; 26. 16; 164. 16, &c.
- garitour, *s.* watchman on the tower ('garret'), 60. 1.
- garnissit, *v. pp.* attended, accompanied, 202. 4.
- garth, *s.* garden, 29. 12; 47. 3.
- gawin, *s.* profit, advantage, 256. 19 (see note and liv).
- gay, *a.* 'fine,' 188. 13.
- *s.* (*a.* as *s.*) =noble person, 9. 3: =gallant, hero, 12. 9. See xli.
- gaynstandand = withstanding, *adv.* nocht gaynstandand, notwithstanding, 82. 12.
- gedling, *s.* 'fellow,' 263. 25; 264. 2: O.E. *gædeling* (in good sense), a companion-in-arms.
- geif, geiff, giff, *v.* give, *passim*: gewis, *imper.* 123. 7.
- geir, *s.* 'gear,' goods, possessions, 178. 26: gen. in Sc. in phrase gudis and geir, *i.e.*, possessions: the relics of the Pardoner, 181. 24: garments, array, 259. 31.
- gend, gent, *a.* fair, beautiful, 26. 1; 29. 9.
- generit, *v. pp.* engendered, 148. 29. See engenerand.
- genetrice, *s.* mother (L.), 15. 28; 16. 18.
- genologie, *s.* genealogy, 113. 28.
- gentill, *a.* 'noble,' 4. 16, &c.
- gentrice, gentrise, *s.* generosity, courtesy, honour, clemency, 50. 5; 59. 14; 63. 9; 256. 6.
- geomatrical, *a.* geometrical, 153. 28.
- gerris, gert. See gar.
- ges, *v.* think, to be sure, &c.: I ges, 114. 3.
- gestis, *s. pl.* gests (*gesta*), 24. 14.
- geue, geve, *conj.* if. See gif.
- gif, giff, geue, geve, gyf, *conj.* if, *passim*: bot gif (*q.v.*), unless. See xxxix.
- giff=give. See geif.
- gift: 'to give a gift.' See note, 263. 26.

- girs, *s.* grass : *pl.* girsis, 125. 12 : *pl.* girs, 13. 17 : gressis, 48. 6. See xxx.
- glaid, *a.* glad, 47. 7 ; 48. 6 : *adv.* gladly, without a bidding, 55. 20 ; 263. 16 : glaidlie, 193. 27 : cheerfully, 263. 32. See xix.
- *v.* *pl.* went, 64. 19, &c.
- glar, *s.* mud, sticky substance, slime, 155. 3.
- glassin, *a.* made of glass, 214. 19.
- gle, *s.* music, fun, 264. 10.
- gled, glede, *s.* kite (bird), 39. 1, 11 ; 41. 12 ; 62. 19. See xix.
- glemis, *s.* ? gleams, 259. 5.
- glifnit, *v.* *p.* looked quickly up, 62. 22.
- gloir, glorie, *s.* glory, honour, 16. 6 ; 99. 11 ; 141. 30 ; 162. 3. See lviii.
- glorius, *a.* boastful, 145. 19.
- godwart, to, = to God, 84. 14.
- gowkit, *v.* *pl.* stared foolishly (like a 'gowk'), 38. 1. See note.
- Gothra (*name*), Godfrey, 11. 17.
- goudneis, *s.* *pl.* 215. 3 : prob. the 'goldinges' of the Sc. Acts of Parl. See note.
- gouerning, *v.* *n.* livelihood, 258. 27.
- gowlis, *s.* gules, 259. 4.
- gowth : prob. an error. See note 35. 5.
- graip, *v.* feel, touch, 180. 19 : examine, 'grobe', 123. 1.
- grapis, *s.* *pl.* ? pieces, 259. 18.
- grraith, grayth, *v.* prepare, make ready, 74. 14 : = make, 50. 24 : grathit, decked, dressed, 48. 4 : *a.* ready, willing, 257. 3.
- gramariaris, *s.* *pl.* grammarians (M.Sc. form), 146. 23.
- grame, *s.* sorrow, 50. 24.
- grane, *s.* branch, 114. 29. See grayne.
- grant, *s.* promise, 257. 3.
- grayne, *s.* 16. 27, generally translated 'grain,' fruit : perhaps branch, off-shoot ('grane').
- grayth. See graith.
- gre, *s.* favour : in gre, with good will, 45. 20.
- *s.* step, stage, 51. 25 : *pl.* greis, degrees, 124. 12 : gre be gre, step by step, 'bit by bit.'
- *v.* *pp.* greit, having an academical degree, 99. 13.
- *s.* gree, mastery, victory, 259. 32.
- greif, *s.* grief, *passim*.
- *s.* grove, 55. 21 ('grave' elsewhere in Douglas).
- greiking, *s.* dawn, break of day, 126. 31. (See *N. E. D.*, *s.v.* Greke.)
- greis, *s.* *pl.* greaves, 259. 18.
- See also gre.
- greit, gret, grit, *a.* great : in greit, wholesale, 158. 17 (see note) : *s.* the gret, calf (of leg), 212. 1.
- *v.* *pp.* See gre.
- gressily, *a.* grisly, 124. 26.
- gressis. See girs.
- gret. See greit.
- gretumlie, *adv.* greatly, extremely, 130. 32 ; 248. 9.
- grew, *a.* and *s.* Greek, 111. 3 ; 161. 12, 22 : Greik, 222. 18.
- grice, gryce, gryse, *s.* pig, 179. 15 ; 183. 1 : pork, 214. 32.
- grit. See greit.
- grofleinis, *adv.* face downwards, prostrate, 212. 12.
- grome, *s.* knight : *pl.* 55. 20.
- gros, *a.* gross, unlearned, 'vulgar' (lang.), rude, 108. 27 ; 117. 8, 27 ; 155. 7.
- grot, groat, *s.* groat, 178. 26 ; 186. 13, 14.
- grund. See grund.
- grow, *v.* wave, shake, 125. 6. See note.
- grund, *s.* plain, ground, 55. 21 ; 169. 2 : *adv.* to groundis, to the ground, 9. 3 : on ground (often without spec. meaning), 264. 2.
- grundin, *pp.* and *a.* grounden, 52. 28. See note.
- gruntill, *s.* snout, 182. 14.
- gryce, gryse. See grice.

guberne, *v.* govern, 14. 11.  
 gud, gude, guid, *a.* good, *passim*.  
 — *s.* charity, 174. 24.  
 guddame, *s.* good-dame (specif. grandmother), 26. 1; 27. 12.  
 gum, *s.* mist, vapour, 127. 15. See note.  
 gurll, *a.* rough, boisterous, gurlly, 125. 6.  
 guse, *s.* goose, 179. 15; 183. 1.  
 gut, *s.* gout, 186. 9.  
 gy, *v.* guide (obs. *v.* guy : cf. S. guy (rope)), 49. 20.  
 gyde, *s.* guide, 53. 28.  
 gyf. See gif.  
 gylmyrs, *s. pl.* gimmers, ewes between the first and second shearing, 154. 11 : female of dilmond, *q.v.*  
 gyltly, *a.* golden, gold-like, 123. 19.  
 gyn, *s.* device, contrivance, trick, 35. 26; 51. 17.  
 gyse, *s.* way, 112. 13. (O.F. *guise* : cf. *wisc.*)

## H

haat. See hate.  
 habandonis, *v.* abandons, 75. 10. See xxiii.  
 habitakle, *s.* abode, 14. 14.  
 habound, *v.* abound, 19. 24.  
 haboundance, *s.* abundance, 166. 19; xxiii.  
 habyll, abill, *a.* able, 169. 15.  
 hacc, *a.* hoarse (hoase), 36. 10.  
 had=he'd, 163. 21. See xliii.  
 haffatis, *s. pl.* temples, cheeks, 212. 4 ('half-head' : O.E. *healfhæafod*).  
 hagbut, haquebut, *s.* a portable firearm (harquebus), 190. 16; 231. 7, &c.  
 haif, hef, *v.* have, *passim*. See also hef.  
 haik, *v.* wend, make one's way (trudgingly), 264. 25.  
 hail, haill, *exclam.* hail! 14. 1; 26. 11.

hail, *a.* whole, sound, &c., 68. 1; 252. 32 : all the hail, the whole (Sc. legal), 204. 12 : *adv.* all hail=wholly, 22. 15; safely, 22. 10.  
 hailsum, hoilsum, holesum, *a.* wholesome, fresh, 2. 4; 147. 17; 150. 18; 167. 2.  
 hair, hare, hoir, *a.* hoary, 20. 6; 86. 28 : holtis hair, 25. 18 (see note); 25. 24; 65. 8; 177. 12 (as *s.*); 258. 1 : hoar- (of frost), 124. 22; grey, 127. 16. Cf. har.  
 hairbis, *s. pl.* See xxiii.  
 haire, *s.* hair, 125. 6.  
 hairt, *s.* heart, 69. 10; xix.  
 hait, *a.* hot, 126. 5; 127. 24. — *s.* heat, 189. 4. — *v.* hight, called, 115. 4. See hecht.  
 haitrent, haterent, *s.* hatred, 79. 11; 80. 9; 231. 10, &c.  
 hald, hauld, *v.* hold, *passim* : haldyne, holden, 5. 2 : hald- and (*p.*), *a.* in sense of tenacious, 'grippy,' 73. 8.  
 halflingis, *adv.* half, 34. 12.  
 halsit, *v.* saluted (O.E. *halsian*), *not* embraced (hals, the neck), 28. 4. Cf. hailse, to say hail.  
 haly, *a.* holy, 18. 22, &c. — *adv.* wholly, 56. 16, &c.  
 halykyrk, Holy Church, 98. 16.  
 Halyrudhouß, *s.* House (Palace) of Holyrood, Edinburgh, 195. 6.  
 hanting, *v. n.* 'haunting,' frequenting the company of, 206. 9.  
 hap, happe, *s.* luck, chance, 26. 14; 60. 11.  
 hapnyt, *v. pp.* happened, come, 87. 10.  
 haquebut. See hagbut.  
 har, *a.* grey (hoar), 127. 14. See hair.  
 harbry, *s.* lodging, 26. 14.  
 hard, *adv.* close, 'hard up,' 47. 13. — *v.* heard, 34. 13.  
 hardy, *a.* as *s.* bold fellow, 264. 25. See xli.  
 hare. See hair.

- harmes, harmys, *s. pl.* hurt, injury, 61. 9; 250. 16: with harmes, with sorrow, 112. 2.
- harne-pan, *s.* skull, brain-pan, 233. 6.
- harnis, *s.* brains, 78. 24.
- harro, a cry of alarm, 62. 15. See note.
- harsk, *a.* rough, rugged, harsh, 108. 5; 124. 19; 127. 18.
- harsky, *a.* rugged, harsh, 36. 11.
- hasardouris, *s. pl.* dicers, gamesters, 81. 25.
- hasart, *a.* grey, ashen, 127. 16. Generally in more specific sense of 'grey-haired.' Cf. O.E. *hasu*.
- hate, haat, *v.* hate, 105. 16, &c.: hating=*inf.* haten, 253. 26.
- haterent. See haitrent.
- haulch, *s.* haugh, 84. 25; 88. 13.
- hauld. See hald.
- hautand, *a.* haughty, 47. 12.
- hauyng, *v. n.* demeanour, 72. 10.
- he, hie, *pron.* he: (hie) 192. 23; 195. 30, 32; &c.
- he, heich, heych hie, *a.* high, 3. 25; 40. 18; 42. 13 (see note); 43. 11; 44. 16; 59. 19, &c.: *comp.* hiear, higher, 206. 6.
- he bawde, *s.* owl, 126. 21. See note.
- hecht, hait, *v. pp.* hight, called, 111. 15; 114. 30; 115. 4.
- *v.* to vow, promise, 68. 17; 69. 8; 90. 29; 256. 18; 258. 29.
- *s. pl.* vows, promises, 257. 23.
- hede-verkis, *s.* headaches, 147. 13. (O.E. *hēafodwærc*: cf. M.E. *tethe-werke* (toothache), and mod. dialectal 'belly-wark').
- hef=haif, *v.* have, 6. 17: heffand, 143. 3.
- hegeit, *v. pp.* hedged, 47. 4; 52. 22.
- heich. See he.
- heid, *s.* heed: to tak heid to, 201. 29.
- heild=eild, *s.* eld, 124. 26. See eild. Also xxiii.
- *v.* cover: *pp.* heildit, covered, 47. 14: our heildis, are bidden, 124. 18 (see note).
- heill, hele, *s.* 'heal,' health, cure, 25. 9; 60. 17; 73. 30, &c.: haldin in heill=in good health, well, 262. 13. Cf. haill.
- heiranentis, 247. 22. See anent.
- heird. See hird.
- heldit, *v.* 'hielded,' stooped, bowed, 88. 13.
- hele. See heill.
- helpie, *a.* helpful, 73. 29.
- hend. See heynd.
- hepit, *v. pp.* 'heaped' (as in a 'heaped measure'), overflowing, &c., 114. 20.
- herbare, *s.* garden, orchard, green plot (=arbour, but not in mod. restricted sense), 85. 16, &c.
- herkenare, *s.* listener, 81. 32.
- herueist, *s.* harvest, 154. 12.
- hestely, *adv.* hastily, 29. 10.
- hevenes, *s.* heaviness (personified) 58. 10.
- hevit, *v.* raised, lifted ('heaved'), 90. 16.
- hew, *s.* hue, colour, complexion, 68. 1: *v. pp.* hewit, hued, 47. 11.
- hewy, *a.* heavy, 250. 17.
- hewyne, hewing, *s.* heaven, 6. 7; 123. 18; 124. 27.
- heych, *a.* high (see he): heycht =high, 127. 8.
- heynd, hend, *a.* gentle, gracious, courteous, 21. 19 (see note); 121. 18: as *s.* ='gentle,' gracious one, lady, 48. 18; 66. 10; xli.
- heyndnes, *s.* courtesy (personified), 53. 10.
- hicht, *s.* height (*astrol.*), 126. 20: =noon, 260. 10: *adv. phr.* on (upon) hicht, on high, 15. 9: loudly, 264. 14. See he.
- hidder, *adv.* hither, 66. 14.
- hiddertillis, *adv.* hitherto, 85. 1 (hider, hither+ tillis, *adv. genitive* of till, to. Cf. towardis).
- hidlis, *s.* hiding-place, concealment, 125. 19, where it is

- possibly plural ('hidlis and hirnys'), though hidlis, hidels, &c., is a sing. *s*.
- hie. See he.
- hear. See he.
- hindir, *a.* last past, 64. 10: this hinder day, yesterday.
- hint. See hynt.
- hird, heird, hyrd, *s.* herd, 25. 23; 125. 25; 169. 12, 14.
- hirnys, *s.* *pl.* corners, 125. 19 (O.E. *hyrne*).
- ho, *s.* ceasing, pause, 42. 15 (see note), 69. 16.
- hodiern, *a.* of to-day, 14. 5 (L.)
- hog, *s.* a lamb in the autumn before its first shearing; herueist hog, 154. 12: *pl.* 169. 25.
- hoilsum. See hailsum.
- hoir. See hair.
- hole, *a.* whole, 169. 1. See haill.
- holesum. See hailsum.
- holl, hou, *a.* hollow, 87. 4; 149. 6, 10.
- *a.* See haill.
- holocaust, *s.* holocaust, 45. 18.
- holt, hout, wood, 125. 14: *pl.* holtis, 25. 18 (see note); 25. 24; 65. 8; 258. 1; 260. 9. See xxiv.
- holyn, *s.* holly (O.E. *holen*, *holegn*: cf. 'hollen'), 47. 11.
- hone, *s.* delay: withoutin hone, without delay, 262. 23.
- hore, 16. 14. See note.
- horleige, *s.* hour-glass, clock, dial (horologe), 118. 4.
- horne, *s.* horn: at the horne, out-with the law, outlawed, 186. 1. See note.
- horst, *v.* *pp.* horsed, carried, 26. 14.
- hou. See holl.
- houerit, *v.* *pl.* waited, 257. 29. Cf. huffit.
- hounder, *num.* hundred, 56. 24.
- houris, *s.* *pl.* 'hours,' morning prayers, 27. 18; 70. 9; 163. 10.
- hout. See holt.
- how, *exclam.* See note 38. 2.
- howp, *s.* hope, 25. 9.
- huche, *s.* heugh, cliff, &c., 25. 23.
- hudit, *v.* *pp.* hooded, 149. 16.
- huif, *v.* tarry, remain, halt: *pr.* huifis, 260. 9: *p.* huit, 257. 29: *pp.* huvit, 56. 6; huffit (huffit on hicht—*i.e.*, 'on horse-back'—lit. remained on high), 55. 7; *imper.* lxix.
- huny, *s.* 'honey,' dear, 23. 13.
- hurt-nature, 138. 12 (see note); 139. 2.
- huvit. See huif.
- hy, in=in haste, 66. 10; 127. 22; 247. 27; 264. 25.
- hycht. See hicht.
- hyd, *s.* skin (of a person), 68. 1.
- hynd, *s.* hind (deer), 167. 1.
- hyne, *adv.* hence, 13. 21; 106. 18.
- hyngand, *v.* *p.* hanging, 36. 10.
- lynt, hint, *v.* hent, seized, took, &c., 62. 4; 66. 11; 127. 28; 262. 23.
- hyrd. See hird.
- hyreild, *s.* heriot, due, 178. 6. See note.
- hyrstis, *s.* *pl.* clumps, 127. 17.

## I

- iackis, *s.* *pl.* coats of fence, generally leathern jackets quilted, and sometimes plated with iron, 235. 13.
- ianglour, *s.* prater, tell-tale, 24. 25.
- iasp, *s.* 4. 6; 5. 9, 23, &c., in general sense of jewel, precious stone. More specifically jasper (*ιασπισ*).
- icled, *v.* *pp.* clad, 251. 10 (Southern form).
- iclosit, *v.* *pp.* closed, 251. 14 (Southern enclitic added to N. *pp.*.)
- idiot, ydriot, *s.* (1) fool, 142. 13; (2) layman, unlearned person. See 223. 8 (note).
- ieistit, *v.* *pp.* joisted, 214. 8.
- iemis, *s.* *pl.* gems, 33. 6.

- ignorant, *s.* ignorant person : *pl.* 7. 6; 136. 31.
- ilk, ilka, *a.* the same, 22. 21; 61. 27; 115. 11 (O.E. *ilca*).
- ilk, *a.* every, each, 105. 25 (N. form of *S. ælc*, O.E. *ælc*, mod. E. *each*). Cf. *euerilk*, *q.v.*
- illumynare, *s.* luminary, 249. 19.
- illumynit, *v. intrans. pt.* became bright, 28. 14; 33. 10 : *pp.* 29. 6; 53. 27.
- illustare, illustir, illustre, *a.* illustrious, 33. 3; 110. 4; 132. 29.
- imbraß = to wear (wrap round), 40. 24. Cf. *braiss*, *enbraiss*.
- imperatrice, *s.* empress, 16. 16. Cf. *emprys*.
- implicat, *pp.* involved, &c., 40. 17. See *xlix*.
- importabill, *a.* unbearable, 131. 1 (L.)
- impung, *v.* impugn, 140. 17; *xxx*i.
- in=on, in phrase 'put handis in' = 'lay hands on,' 197. 3.
- incertane, *a.* uncertain, 44. 7 : = 'in certane,' *i.e.*, certainly, 22. 7.
- inclois, *v.* enclose, 33. 9 : *pp.* inclosit, 133. 30; included, 195. 15.
- include, *v.* inclose, 17. 4.
- inclosit. See *inclois* and *xlvi*ii.
- incontinent, *adv.* forthwith, 93. 30.
- incontrair, contrary to, 158. 19.
- indeflore, *a.* undeflowered, virgin, 16. 10. See *xli*.
- indegete, *s.* 135. 2. See note.
- indeued, *v.* endued, possessed, endowed, 220. 31.
- indigence, *s.* deficiency, 109. 24.
- indoctryne, *v.* indoctrinate, teach, 142. 22; 150. 30.
- indre (=indure). See note 12. 22 (p. 271).
- inducis, *v.* adduces, introduces, 94. 22 (L.) See *lxiv*.
- induelland, *v. p.* dwelling (in), 86. 16.
- indur, *v.* endure, last, 13. 13. Cf. *endur*, *q.v.*
- indytt. See *endite*.
- infantes perdues, 192. 3. See note.
- infatuate, *a.* (*v. pp.*), infatuated, 169. 27.
- infekit, infekkit, *v. pp.* infected, 98. 27 : as *a.* 148. 28.
- inferne, *a.* infernal, 14. 7.
- infil, *v. pp.* ? in-fild, *i.e.*, undefiled, 8. 15.
- informe. See note to 89. 24.
- infound, *v.* infuse, 44. 21.
- ingine. See *engine*.
- inglis, ynglis, *a.* English, 111. 5, 26, 27; 115. 32; 178. 26. See *xv*.
- innative, *a.* inborn, natural, 110. 17.
- inpechryst (inchethrist in S.T.S. text), *s.* a scribal disguise of ypcras, ippocras, *i.e.*, Hippocras, a cordial of spiced wine, 214. 29.
- inquirir, *v.* asked (*with direct accus.*), 141. 32.
- instance, *s.* urgency, entreaty, 110. 7.
- intandiment, *s.* intention, 166. 1.
- interditis, *v.* prohibits, interdicts, 73. 10.
- interes. See *entres*.
- intertrike, *v.* meddle with, entangle, 122. 20 : (*inter* + ? *tricar*, to play tricks (*tricae*); or O.F. *entriquer*, M.E. *entrike*, in Chaucer, &c.)
- inthrang, *v. pt.* (inthrang), pressed in, 47. 13.
- intitillit, *v.* entitled, 18. 15.
- in to=in, *passim*.
- intrall, *s.* belly, stomach, crop, (entrails), 5. 4.
- invy, *s.* malice (envy), 36. 14 : of invy, of malice, 192. 27.
- inuyful, *a.* 146. 23.
- io, *s.* pleasure, 42. 13.
- iornay, *s.* expedition, enterprise, 263. 3.
- iornaying, *s.* fight, enterprise, 259. 32.
- iowellis, *s.* jewels, 4. 12.
- ioyis, *v.* rejoices, 80. 18.
- irke, *a.* weary, 15. 20.
- ischar, *s.* usher, porter, 264. 27.

ische, *v.* issue, come (with 'out'), 194. 7, 11; isched, issched, issched, 190. 12; 192. 9; 194. 19.  
isch schoklis, *s. pl.* icicles, 125. 10.  
iunyng, *v. n.* joining, 143. 9, 15.  
iymp, *s.* small point, tittle, 111. 13 (apparently exclusively M.Sc.)

## K

kair. See cair.  
kais, *s. pl.* jackdaws, 127. 2.  
kan. See can.  
kast. See cast.  
keblis, *s. pl.* ewes who have lost their lambs, or whose lambs are still-born, 154. 11.  
keip, *s.* care, 62. 3: in phrase 'tak keip,' 72. 4 (syn. with 'tent'); did tak keip, observed, 126. 14; tak gud keip, 24. 4; tak keip to, 264. 21.  
— *v.* to keep, protect, guard, 32. 11: keband, *p.* 65. 23.  
keklis, *v.* chatter (cackle), 127. 2.  
kell, *s.* head-dress, 26. 4. See note.  
kemmit, *v. pp.* combed, 48. 7.  
ken, *v.* know, be acquainted with, *passim*: kend, known, distinguished (as), 114. 29: recognise, commend, 61. 16.  
kene, *a.* keen, cruel, 10. 21.  
keband. See keip.  
kepping, *v. n.* (from keip, a by-form of keip), intercepting, stopping, 194. 7.  
kervin, *v. pp.* carved, cut, 52. 26; 53. 3.  
kest. See east.  
kind, *s.* nature, 245. 5.  
kirkmen, kyrkmen, *s. pl.* clergy, 97. 18. Cf. men of kirk, 179. 3.  
kirknellis, *s. pl.* battlements (cf. S. crenel), 52. 26.  
kirsp, *s. obs.* 'crisp, a fine crape-like maerial for women's veils or head-dresses, 48. 9.

kirtill, *s.* skirt, outer petticoat, 192. 26.  
kith, kyth, *v.* show, make manifest, prove, do, 69. 18: kithing, 123. 14: kithit, 65. 2; 125. 4.  
Kittok. See note 26. 3.  
knet, *v. pp.* tied, 40. 27.  
ky, *s. pl.* cows, kine, 125. 29; 177. 18.  
kyndnes, *s.* kindness, devotion (personified), 53. 10.  
kynrike, *s.* kingdom, &c., 11. 7.  
kyrk-. See kirk-.  
kym, *s.* churn: kym mylk, churn-milk, butter-milk, 150. 2.  
kynral, *s.* kernel, 2. 9.  
kyth. See kith.

## L

labour, laubir, *v.* to labour, engage in, &c., 150. 18: laborit, 2. 2.  
lachin. See lauch.  
lactit. See lak.  
ladice=ladies, *s. poss.* lady's, 254. 24. See leddeis.  
laggerit, *v. pp.* = *a.* ?flooded, muddy, 125. 3.  
laid, *s.* load, 258. 27; 260. 24; 264. 23.  
laif, lave, *s.* the rest, remainder, the others, 32. 14; 33. 7; 41. 22; 46. 3; 72. 26; 100. 23; 150. 26; 154. 9.  
laik, *s.* lake, 119. 8.  
laill. See leill.  
lair, lare, lore, *s.* learning, teaching, lore, 21. 17; 42. 1; 110. 5: lore, 64. 14.  
lairde, lard, *s.* lord, 50. 16: = 'laird' (in territ. sense), 193. 26.  
laith, *a.* loath, 128. 8.  
laitis, *s. pl.* manners, 31. 27; 48. 23.  
lak, *s.* blame, shame, 85. 2; 90. 6; 96. 13.  
lak, lakkin, *v.* to blame, 116. 3: *pp.* lakkit, 37. 2; lactit, 160. 14 (see note); laked, 240. 27.



- laker, *a. comp.* poor, deficient in quality, 118. 10 (in this sense *Sc.*); *pos.* laik, *sup.* lak[k]est.
- land, to=outside the burgh, landward (see landuart), 199. 2: *pl.* 159. 11. See also 214. 26. Cf. to burgh.
- landbrist, *s.* surf, 124. 1.
- landuart, *a.* landward, in the country, 150. 17. Still a technical term describing that portion of a parish, &c., lying outside a burgh's bounds. See land.
- lane, 49. 23. See note.
- See layne.
- langour, *s.* disease, 104. 8 (Vulg.)
- langsum, lang sum, *a.* weary, 64. 16; 171. 28.
- langsumly, *adv.* long, 84. 12.
- lap, *v.* leapt, 38. 8, &c.
- lard. See lairde.
- lardit, *v.* 'interlarded,' garnished, &c., 145. 5 (Fr.)
- lare. See lair.
- large, *a.* free, 'at large,' 58. 22.
- larges, *s.* largess, 72. 12, 13, &c.
- las, *s.* lass. See note to 61. 27.
- lasair, *s.* leisure, 264. 15.
- lastbipast=last (bipast), 197. 5, &c.
- laten (lattoun), *s.* as *a.* a mixed metal of a dull brass colour, 123. 13 (O.F. *laton*).
- lattin in=let in, 26. 21.
- laubir. See labour.
- lauch, *v.* to laugh: *pl.* lewch(e), luch, 25. 19; 26. 21; 68. 4: *pl.* lauchan, 59. 19; *pp.* lachin, 224. 30. See lawchtter.
- laureate, *v. pp.* crowned, laureated, 173. 3.
- laurer, lawrare, *s.* laurel (O.F.), 107. 6; 252. 8. See xlv.
- laute, lawte, lawtie, leaute, *s.* truth, fidelity, 71. 24; 76. 3; 171. 20; 173. 2; 263. 17.
- lave. See laif.
- law, *a.* low, 3. 25, &c.: *comp.* lawar, 196. 13: Law land, Lowlands, 172. 8.
- lawchtter, *s.* laughter, 192. 27. See lauch.
- lawd, *a.* loud, 31. 24.
- lawde, *s.* praise, &c., *passim*.
- lawid, lawit. See lewit.
- lawrare. See laurer.
- lawte, lawtie. See laute.
- layd=lay it, 256. 12. Cf. dude, ford, &c. See xxiii.
- layik, *a.* lay, 180. 23. See lxiv.
- layk, *s.* lack, want, 208. 17.
- layne, lane, lene, *v.* conceal, 55. 15; 68. 5; 114. 25: nocht to layne=not to conceal it, *i.e.*, to tell the truth, 49. 13.
- le, lee, *s.* (1) security, safety, protection, 13. 28; 40. 11; 43. 1: (2) lea, (*pl.*) leys, 125. 3: vndir le, 125. 26.
- learne. See leirne, leir.
- leaute. See laute.
- lecam, *s.* body (O.E. *lichama*), 49. 11.
- leche, leich, *s.* physician, 102. 17; 252. 32.
- leddeis, *s. poss.* lady's, 26. 24.
- leding, *v. n.* guiding, direction, 53. 15.
- lee. See le.
- leich. See leche.
- leid, *s.* language, speech, &c., 118. 28; 119. 4; 161. 2; 161. 28; 162. 28; 163. 23; 230. 6.
- *s.* man, person, 257. 9; 263. 6.
- leidsterne, *s.* lodestar, 107. 8; 121. 22.
- leif, *a.* dear, loved, 243. 10.
- *s.* leave, 27. 16; 66. 7, 13; 108. 26; 113. 4.
- *v.* leave, 68. 15; 96. 15; 202. 30; lyvand by, 244. 2 (see note); ?263. 28; 264. 23.
- *v.* live, 3. 16 (see note); 5. 17; 25. 12: liffis, 13. 28: lufit, 98. 10.
- aph. bileif, *v.* 67. 29 (see note); 156. 10 (see note).
- leill, laill, lele, liell, *a.* loyal, true, 10. 13; 25. 11; 46. 3; 53. 15: *sup.* lelest, 94. 3; 96. 4, &c.
- leir, *v.* learn, 7. 1; 21. 16; 89. 30; 102. 20; 110. 32; 175.

- 16: teach, 37. 19: *p.* leirit, 59. 23. See leirne.  
 leirne, learne, leyrne, *v.* teach, 142. 14; 144. 14; 163. 6; 218. 15. Cf. leir.  
 leis, *v.* lose, 264. 24.  
 leis, *s.* lying: but leis, truly, 51. 9 (see note).  
 leist, *v.* list, 53. 16.  
 leit, *v.* aux. let, 264. 13.  
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 lemand, *v.* *p.* and *a.* gleaming, shining, 123. 19; 126. 14.  
 lemman, *s.* lover, 23. 8.  
 lemys, *s.* *pl.* beams, rays, gleams, 28. 14.  
 lend, *v.* give, bestow, &c., 42. 14; 61. 19: lend, 89. 31.  
 — leynd, *v.* dwell, tarry, loiter, 65. 21: *pp.* 257. 9 (= *p.*, signif. 'tarrying'); 263. 6.  
 — *v.* lean: *pp.* lenyt, 34. 12.  
 lene. See layne.  
 lent, *s.* Lent, 170. 16.  
 lenye, *a.* fine, slender, 248. 31. O.F. *ligne*, *linge*, slender (of cloth or of the human figure); L. *lineus*, made of 'linen.' But see note.  
 lere. See leir.  
 less and mare, 'more or less,' rather 'greater and smaller,' 245. 1.  
 les þan = unless, 122. 31, &c.  
 lesum, *a.* lawful, permissible, 201. 25; 225. 7. Cf. unlesum.  
 let, lett, *s.* stop, hindrance, interference, 25. 12; 261. 22.  
 letis, *v.* 8. 4: =? considers, regards to be (*N. E. D.*, 'let' *v.* 17); =? let is, lit. 'allowed to remain,' i.e., 'is.'  
 lettrune, *s.* lectern, 127. 27 (M. L. *lectrum*, O.F. *lettrun*).  
 leuynt, *num.* eleventh, 73. 21.  
 levis, *v.* lives, 252. 10.  
 levit, *v.* *pp.* left, 58. 9.  
 lewch. See lauch.  
 lewit, lawit, *a.* 'lewd,' 'vulgar,' common, unlearned, 108. 5; 117. 19; 120. 6; 122. 12: lawid pepyll, 164. 7, 9, 'unlearned people' or 'laity' in strict sense, as elsewhere in Lyndsay.  
 lewit, *v.* lived, 26. 23.  
 lewyne, *s.* bright light, 123. 19; lightning, 124. 28.  
 ley. See le.  
 leye rig, 149. 26, a ridge left in grass at the side of a ploughed field (O.E. *laghrycg*). Cf. Burns's 'My ain kind dearie O.'  
 leynd. See lend.  
 leyne, *a.* lean, 170. 16.  
 leyrne. See leirne.  
 liddler, *a.* lazy, slow, 'poor,' 119. 15.  
 liell. See leill.  
 liffis. See leif.  
 lig, *v.* lie: liggit, lain, 22. 24.  
 likand, *a.* liking, loving, 8. 1.  
 liklie, *v.* to make like, match, 111. 12.  
 limmer, *s.* scoundrel, worthless person, jade (woman), knave (man), 185. 4; 186. 10.  
 ling, *s.* moor, open ground, 257. 9; ? 258. 8 (perhaps a rhyme-word).  
 list, *v.* please, delight, desire, *passim*: me list, 115. 32.  
 listly, *adv.* pleasantly, 31. 9 (M.E. *lustliche*).  
 list, *s.* *pl.* lists, 80. 11.  
 livis, *s.* *gen.* life's, 252. 4.  
 loftit, *v.* *pp.* of more than one storey, 214. 8.  
 logrand, *v.* *p.* hanging loosely, 36. 11.  
 loif, *v.* praise, 120. 21: *p.* loifing, 121. 15: *pp.* lovit, praised, 90. 17; 249. 16. See loving.  
 lok, *s.* lock, 58. 25.  
 — *s.* guidance, 169. 16.  
 loochis, *s.* *pl.* lochs, lakes, 166. 23.  
 lopene, *v.* *n.* leaping (cf. mod. Sc. lowpin), 153. 32. See loup.  
 lore. See lair.  
 lorne, *v.* *pp.* lost, 258. 15.  
 lorum, 36. 20. See note.  
 loun, *s.* rogue, 175. 13; 181. 16, &c.

loup, *v.* leap, 164. 25 ; 176. 3.  
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 —, lows, *v.* loose, loosen, undo,  
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 low, *v.* love, 13. 28.  
 Lowrance, *s.* Laurence, familiar  
 name for the fox (also Lowry),  
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 lucerne, *s.* lamp, 14. 3 (L.)  
 luch. See lauch.  
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 lufesumly, *adv.* pleasantly, 262. 5.  
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 lug, *s.* ear, *pl.* luggis, 150. 3 ;  
 152. 21 ; 175. 10.  
 lugin, *s.* lodging, dwelling, 13. 27.  
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 luik, luk, *v.* to look, *passim* : *p.*  
 lukand : *pp.* lukit.  
 lukkin, *a.* webbed, 36. 1.  
 lupis, *s.* wolf (familiar name), 169.  
 17.  
 lustheid, *s.* cheerfulness, hilarity,  
 joy (Chaucer, 'lustihede'), 53.  
 11 (personified).  
 lustie, *a.* pleasant, comely, 66. 8.  
 lustrant, *a.* bright, 148. 25.  
 lusumest, *a. sup.* loveliest or most  
 loveable, 10. 13.  
 luwd, *adv.* 'loud,' *i.e.*, 'by open  
 confession,' as contrasted with  
 'still,' 21. 5.  
 lychnar, *s.* light-giver, 109. 15.  
 lyfe, on, *a.* alive, 263. 6, &c.  
 lyik = like, 139. 16, 17. See xix.  
 lyking, *s.* pleasure, ease, 49. 13 ;  
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 lymmit, *v. pp.* ? engaged, ? ordered,  
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 lynage, *s.* lineage, 19. 14.  
 lynde, *s.* tree, 125. 21 (O.E. *lind*).  
 lyne, *v.* lain, 156. 4.  
 lynning, *s.* linen, 211. 32.

lynnis, *s. pl.* linns : wattir lynniss,  
 waterfalls, 125. 21.  
 lynthare, *s.* lengthener, 74. 1.  
 lyte, *s.* little (O.E. *lyt*), 108. 22 :  
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## M

ma, *v.* make, 62. 12 ; 247. 23 :  
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 macull, makle, *s.* spot, stain, 15.  
 6 ; 33. 5. See lxiv.  
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 maik, *s.* mate, 66. 4.  
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 of white bread or simnel, 214.  
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 Gower). Origin doubtful. See  
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 maine, *s.* moan, 178. 2. Cf. mene.  
 mair, maire, *a.* more, as *s.* þe maire  
 = the greater, 105. 10, 11. See  
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 mairatour, *adv.* moreover, 219.  
 23 ; 223. 8.  
 maister (of), *s.* 'Master of,' courtesy  
 title of the eldest son of a baron,  
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 must, *passim*.  
 mane, *s.* cry, moan, 38. 23 ; mone,  
 64. 12, 24.  
 maneir, *s.* manner, *passim* : fol-  
 lowed by *s.* = kind of, 107. 16.  
 mang, *v.* to confuse, mix, to be  
 thrown into confusion, 52. 24 ;  
 59. 23 : mangit, 179. 18 ;  
 189. 7.  
 manheid, *s.* manhood, 193. 12.

- mansioun, *s.* dwelling, 130. 20.  
 mansuetude, *s.* mildness, clemency,  
 28. 10 (L.)  
 mansworne, mainsworne, *a.* for-  
 sworn, 120. 22, 28; 121. 8  
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 mapamound, *s.* the world (L. *mappa*  
*mundi*, also O.F.), 167. 11.  
 mar, *a.* more, 6. 26; 96. 13. See  
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 marbre, *s.* marble, 48. 20.  
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 marenar, *s.* mariner: *pl.* 174. 12.  
 Marie! (*expl.*) 176. 12.  
 marrit, *v.* married, 21. 13.  
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 39. 23; 40. 4: *pl.* 181. 2.  
 mary gulde, *s.* marigold, 108. 2.  
 marynel, *s.* mariner, 137. 32 (Fr.)  
 maser, *s.* macer, 198. 29.  
 mast = maist, *a.* most, 10. 23; 107.  
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 mat, *v.* checkmate, annoy, interrupt,  
 delay, 260. 27 (O.F. *mater*).  
 matchit, *v.* matched, mated, 39. 23.  
 matern, *a.* motherly: wirgin matern  
 = virgin mother, 14. 11.  
 maternall, *a.* vernacular, native,  
 17. 18; 19. 28; 160 (heading);  
 161. 2, 18; 241. 3.  
 matirmonye, *s.* matrimony, 18. 10.  
 matutine, *a.* morning, 148. 17.  
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 mavasie, *s.* malmsey wine, 214. 29.  
 mavys, *s.* song-thrush, 33. 17.  
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 may, *s.* maid, 9. 24; 64. 3.  
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*pl.* 214. 10 (O.E. *meduwyrt*).  
 meid, *s.* mead, meadow, 54. 28.  
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 meinze, menze, *s.* 'crew,' 177. 7;  
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 meirswyne, *s.* *pl.* dolphins, 124. 3  
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 meis, *s.* dish (mess), food, 64. 3.  
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 — *v.* to mean, intend, 107. 11  
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 — *meine*, *s.* mean, manner, 250.  
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 mer, *v.* mar, injure, confuse; mer  
 amiss, to be bewildered, 52. 24.  
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 merciall, *a.* martial, 18. 2.  
 merle, *s.* blackbird, 33. 22.  
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mold, *s.* earth, soil, 4. 20: moll,  
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Monoday, Monday, 193. 20, &c.  
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22.  
mude, *s.* mood, 21. 13.  
muf, mufe, *v.* move, 8. 7; cause,  
'move,' 166. 13.  
muk, *s.* muck, 4. 20.  
multiplie, *s.* multitude, 144. 10.  
murfoull, *s.* moorcock, moorfowl  
(red grouse), 215. 3.  
murnying, mornying, *s.* mourning,  
22. 18; 43. 8.  
muscatie, *s.* muscatel (muscadel)  
wine, 214. 29.  
muß, *v.* muse, 88. 23.  
myddyng. See midding.  
myld, *a.* as *s.* See xli.  
myn, *a.* less, 51. 16: more and  
myn, 'greater and lesser.' Cf.  
*Golagros*, 1159, 'þe mare &  
myn.'  
myndis, *v.* are minded, 198. 26.

myng. See ming.  
mynise, *v.* diminish, lessen, 72. 2.  
myrk, myrknes. See mirk, &c.  
myslewyng, *v. n.* misliving, 1. 6.  
myster. See mister.

## N

na, *conj.* nor, than, 39. 23. See nor.  
naillis, *s. pl.* 5. 5, =claws.  
nakit, *a.* naked. See note to 67.  
27.  
naman. See xliii.  
nanis, for þe = for the nonce, for  
the (this) occasion, 115. 19.  
nauyse, *adv.* nowise, 224. 7.  
neid, nede, *s.* and *v. passim*: on  
neid, of necessity, 169. 4. See  
'force.'  
neidlingis, *adv.* of necessity, 257.  
19.  
neir, *v.* to approach, 103. 8.  
— *adv.* nearly, 69. 11.  
nepprie, *s.* napery, 215. 14.  
neurest. See nurist.  
nevyne, *v.* name, 16. 15.  
newgate, newgot, *s.* new-fashion,  
50. 3 (see note); 55. 14; 59.  
13.  
newlie, *a.* renewed, 'new-like,' 52. 3.  
newlyngis, *adv.* newly, anew, 250.  
30.  
ney, *adv.* nigh, 194. 23.  
nobilliß. See note to 11. 16.  
nolt, *v.* = ne wilt, wilt not, 45. 23.  
Rare in Sc. See xlv.  
nor (na), *conj.* than, 163. 26. See  
xxxviii.  
not, *s.* note, 149. 7.  
— *v.* = ne wit, 109. 16; 252. 3  
(see note). See xlv.  
notourlie, *adv.* of notoriety, well,  
207. 18.  
nouþir, nowder, *conj.* neither, 67. 4;  
102. 31. Cf. ouþir.  
noy, *s.* vexation, 52. 3; 261. 18.  
noyis, *s.* noise, 31. 22.  
nuk, nuke, *s.* nook, corner, 63. 3;  
76. 3.  
nullit, *v.* annulled, 233. 7.

nurist, neurest, *v. pp.* nourished, brought up, 97. 21; 142. 19.  
 nycttit, *v. impers.* 26. 15. See note.  
 nyse, *a.* foolish, silly, 253. 19; 258. 10.

## O

O, *art.* a, an, 251. 5, &c. See p. 317.  
 obleis, *v.* oblige: oblis, 72. 24.  
 observance, *s.* homage, 29. 2 (see note); 42. 11; 59. 20. See xlv.  
 occupy, *v.* abide, dwell, 252. 1.  
 occurrent, *v. p.* (=occurrand), occurring, 206. 21.  
 ocht, owcht, *s.* aught, anything, 3. 5; 57. 27; 128. 4; 264. 28.  
 of=out of, 171. 10: =oft, 119. 30 (see note).  
 offrand, *s.* offering, 186. 6.  
 oft, *adv.* (*comp.*) after, 264. 27.  
 oft syis, *adv.* oftentimes (*oftsythes*), 65. 7.  
 ois, *s.* use, usage, 111. 5.  
 oist. See ost.  
 omer, omeir, Homer, 94. 16; 110. 8.  
 on, one, onn, *prep.* in, into, 112. 13; 125. 7, &c.  
 — *a.* one, some, single, *passim*.  
 — *a.* =ane (freq. in Lyndsay's texts), 163. 1, 5, &c.  
 on-, *prefix*, =un-.  
 oncle, *s.* uncle, 208. 3.  
 oneth, *adv.* scarcely, 115. 30.  
 one to=unto, 254. 6, 7, 10.  
 onmauen, *v. pp.* unmown, 154. 13.  
 onrevoluit. See note to 128. 6.  
 on till=to, 116. 25.  
 onwenmit, *v. pp.* unspotted, 109. 3 (O.E. *wam*, spot, stain).  
 operatiowne, *s.* action, doing, 3. 13.  
 oppynnit, *v.* 'opened,' disclosed, 208. 12.  
 or, *adv.* ere, before, 55. 18; 110. 26; 176. 7; 189. 4; 252. 3; 264. 12.  
 oras, Horace, 94. 15.

orator, oratur, *s.* orator (*eccles.*), 98. 5; 99. 13.  
 oratrice, *s.* pleader (*fem.*), 16. 3, 22.  
 ordand, ordanit, *v.* ordained, ordered, 11. 4; 30. 8; 139. 10.  
 ore, *adv.* =or (ere), *q.v.*  
 — *conj.* =or, 252. 3; 254. 5.  
 — 253. 4, =? over, past.  
 orientale, *a.* 'of the East,' Eastern, 15. 10.  
 originall, *a.* original (*i.e.*, from the beginning), 17. 9.  
 orison, orisone, *s.* prayer, 163. 3, oration, 150. 7, 26; 151. 3.  
 oriszone, orizent, *s.* horizon, 126. 28; 148. 4.  
 oritore, *s.* oratory (*eccles.*), 174. 16.  
 orlager, *s.* hour-teller (horologer), 126. 29.  
 ornait, ornal, *a.* ornate, rich (gen. in rhetorical sense), 107. 2; 112. 5; 161. 28.  
 ost, oist, *s.* host, 55. 21; 56. 26; 57. 8; 115. 13; 173. 5.  
 oster-schellis, *s. pl.* oyster-shells (the pilgrim's badge), 181. 27.  
 ouerthort, *adv.* overthwart, across, 59. 15.  
 our, *adv.* above, over (excessive), 26. 17; =past, 13. 13; =away, 13. 14.  
 ourequhelmyt, *v.* overwhelmed, 123. 25; 127. 15.  
 oure woluit, 128. 6. See note.  
 ourfret, *v.* o'erfret, cover, 128. 14, &c.  
 ourhail, *v.* overwhelm, 52. 16. See heill.  
 ourhippit, *v.* overskipped, 112. 10, 31.  
 ourscoir. See note to 122. 26.  
 oursene, *v. pp.* looked through or over, 123. 2.  
 ourtane, *v. pp.* overtaken, 26. 11.  
 outbraded, *v.* blamed, upbraided, 240. 28.  
 oupir, *conj.* or, 102. 4.  
 outrayd, *v. pt.* insulted, injured, 'cheeked,' 256. 10.

owcht. See ocht.

owid, Ovid, 252. 33.

owtred, *v.* finished, brought to an end, 39. 12. See note.

oyis, *s. pl.* grandchildren, gen. descendants, heirs, 232. 27.

## P

paddok, *s.* frog, 35. 3.

paill, *a.* pale, dull, 123. 22.

paip, pape, *s.* Pope, 12. 13.

pair, *v.* pare, 219. 26.

Palamedes byrdis, 127. 3. See note.

palestrall, palustrale, *a.* of the palæstra, 16. 28 (where it has no precise meaning and is used for the rhyme); 112. 30, athletic (a borrowing from Chaucer's *Troilus*, v. 304).

palfray, pallefray, *s.* palfrey, 86. 14, 23; 87. 13; 88. 9.

pallioun, *s.* cloak, 60. 22. See note.

palpis, *s. pl.* paps, 122. 4; xxiii.

palustrale. See palestrall.

pancit, *v. pt.* thought, 212. 24.

pane, *s.* pain, trouble, 110. 29: with pane, with trouble, 22. 3: a pane, scarcely, hardly, 55. 28 (see note).

— *v.* ? suffer, 10. 8.

— *s.* garment, dress, clothes, 264. 7.

— *s.* pan, 192. 27.

pantoun, *s.* slipper, 228. 31.

pape. See paip.

papingay, papyngay, papyngo, *s.* parrot, 32. 4; 115. 22; 163. 5 (see note).

paralasia, parlasié, *s.* palsy, 101. 15, 17; 102. 6.

parall, *v.* deck, prepare, decorate (aph. 'apparell'), 51. 19:

parald, 52. 19.

permanent, *a.* = permanent, 160. 7.

participant of, *a.* party to, 200. 4.

Pasche, *s.* gen. Easter, 178. 24. See note.

passith, *v.* = *pp.* passed through, 250. 18.

pastour, *s.* shepherd, 150. 28.

pat, *v. pt.* put, 149. 19.

patent, *a.* open, 181. 25 (patent is also a *s.* syn. with pardon); 183. 6 (patent pardonner).

patrone, patrone, *s.* pattern, patron, *passim* (gen. the former). See notes to 107. 5 and 241. 20.

pattryng, *v. pp.* chattering, 163. 28: = saying prayers, saying the Paternoster. Cf. 'pattrynge the paternoster.'

pauuan, *s.* pavane, a slow dance, of Spanish origin, 151. 4. The trailing of the robes and ladies' trains is said to have supplied the name, from the resemblance to that of the peacock's tail.

pavyß, *s.* a variety of shield, 16. 20 (O.F. *pavois*).

payan, *a.* pagan, 121. 28.

payit, *v. pp.* requited, rewarded, 262. 28.

paysible, *a.* peaceable, 82. 16.

peax, *s.* peace, 34. 6: *pl.* 10. 8.

pece, *s.* piece, 53. 20.

peip, *s.* cry, 34. 22.

peir, *s.* equal (peer), 6. 27; 12. 26; 52. 20: of that ilk peir, of that same quality [or ? noble], 259. 17.

peirtreik, *s.* partridge, 215. 2.

peifs, *s.* peas, 35. 9.

pene, *s.* pen, 127. 28; 245. 29.

pennis, *s. pl.* feathers, 32. 2.

perauentur, *adv.* by chance, 4. 14.

Cf. be adventur, 4. 5.

per de, perde, *exclam.* 108. 25; 117. 8 (A.F.)

perfay, *exclam.* faith! 25. 3. (A.F. *par foi*.)

perform, *v.* 127. 29, to complete [the translation of]. O.F. *parfournir* (see next word).

perfunyis, *v.* does, completes, 75. 24. See perform.

perqueir, *adv.* by heart, thoroughly, 40. 10; 181. 4 (A.F.)

- persavis, *v.* = persewis, 36. 16. See note.
- persavit, *v.* perceived, discovered, 207. 2 : persevand, *p.* seeing, 38. 15.
- persyt, *v.* perished, 171. 12.
- pestiferus, *a.* pestiferous, 205. 6.
- pew, *s.* cry of a bird (kite, &c.), 39. 6 ; 127. 9.
- physnomy, fysnomy, *s.* physiognomy, 36. 13, 19.
- phitones, *s.* 114. 4. See note.
- picht, *v.* *pp.* fixed, set, adorned, 259. 16.
- Pichtis, *s.* *poss.* Picts', 222. 9.
- pietie, *s.* pity, 53. 12 (personified) ; 61. 7 ; 170. 6.
- pillerye, *s.* robbery, 81. 23 ; xlv.
- piscence, *s.* power, 31. 17. Cf. pussance.
- plais, *s.* *pl.* sports, games, 112. 30.
- plak, *s.* small coin, 232. 30. See note.
- plane, *s.* plain, valley, 22. 11 ; ground, 263. 29.
- *a.* open, level, 49. 5 ; 125. 1 (see note) ; 257. 30.
- *v.* bewail, lament, 28. 24. See pleinjie.
- plant, *s.* plaint, 253. 29.
- plead, *s.* debate, controversy, 187. 8. O.F. *plaid*.
- pleinjie, *v.* complain, 187. 17. See plane.
- plesable, *a.* pleasant, 107. 13.
- plesance, plesans, plesaunce, *s.* pleasure, delight, 29. 4 ; 100. 12, 13 ; 93. 30, = to please him.
- plesand, *a.* pleasing, 264. 7.
- plet, *v.* *pp.* and *a.* plaited, 48. 1. See note.
- plevar, *s.* plover, 215. 2.
- plicht, *s.* stay (cf. plicht-anker, sheet-anchor), 15. 15.
- plicht, plycht, *s.* plight, 57. 25 ; 67. 3 ; 68. 12.
- pluch, *s.* plough, 31. 20.
- plycht. See plicht.
- polit, polyte, *a.* polite, polished, 1. 2 ; 105. 18.
- ponderus, *a.* difficult, heavy, 132. 31.
- poores, the, *s.* *pl.* the poor, 192. 14. See xli.
- port, porte, *s.* door, gate, 51. 17 : weast porte, West Port, 191. 30.
- portuus (portuos, porteus), *s.* breviary. See note, p. 292.
- pote, *s.* pot, 192. 27.
- potingareis = potingarais, *s.* 'apothecaries,' *i.e.*, confectioners, 215. 11.
- poulder, *s.* powder, 174. 10.
- pownis, *s.* *pl.* peacocks, 215. 3.
- practician, praticien, *s.* practitioner, adept, 206. 25 : *pl.* 150. 32.
- praktik, *a.* 'a matter of experience,' difficult, 116. 18. Cf. prettic, &c.
- practisaris, *s.* *pl.* agents, 193. 23.
- practizit, *v.* *pl.* arranged, pushed forward, 209. 9.
- preambill, *s.* preface, 128. 19.
- preaux, *s.* *pl.* meadows, 85. 24 (Fr. *préaux*).
- precep, *s.* precept, order, 2. 27.
- prefer, preffer, *v.* to excel, 150. 12 ; 153. 18, 22.
- preif, preue, prufe, *v.* try, prove, 2. 24 ; 37. 21 ; 65. 27 ; 260. 13 ; 263. 30, &c.
- preik, prik, *v.* prick, spur, ride forth, 55. 27 ; 57. 4 ; 257. 22.
- preis, *s.* press, crowd, throng, &c. : in press, 264. 7.
- *v.* 49. 24.
- prene, *s.* pin, 53. 19 : *pl.* 163. 28. See xxxi.
- prescriue, *v.* to prescribe, *passim*.
- prest, *a.* ready, 259. 17 : *adv.* quickly, 257. 22.
- pretend, *v.* to aim at, reach to, hold before (L.), 93. 8 ; 96. 19. See lxiv.
- pretermit, *v.* pass by, 208. 30 ; lxiii.
- pretoral, *a.* chief, 'pretorian,' 150. 24.
- prettic, prettik, *s.* practice (Fr. *pratique*), 142. 28 ; 143. 26 ; 154. 28. Cf. praktik.



pretykkitt, *v. pp.* practised, 143.  
 24. See prettic.  
 preue. See preif.  
 previe, *a.* privy, private, 22. 4.  
 price, prys, *s.* praise, 50. 5 (see note); 247. 11, 21; 248. 13: worth, estimation, &c., 12. 25; 16. 1, 16: *v.* prysit, 52. 20.  
 prik. See preik.  
 princes, *s.* princess, 29. 28; 34. 4.  
 profeit, profflet, profit, prouffit, *s.* profit, *passim*.  
 proffect, *s.* profit, 170. 4 (see note); 172. 10. See profeit.  
 prolations, *s. pl.* continuations (*mus.*), 147. 28.  
 prolix, *a.* prolix, 112. 23; 140. 8.  
 promit, promyt, *s.* promise, 121. 7: *v.* 29. 3; 203. 9. See xlviii.  
 promoue, *v.* promote: *pt.* and *pp.* promouit, promoted, 150. 11; (*in academ. sense*) 99. 13; grown, 205. 23.  
 propir, propre, *a.* proper, own, *passim*: twa propre brethir, 82. 9.  
 propose, *v.* propose, 3. 11; 166. 10: proponnit, 236. 32.  
 prouffit. See profeit.  
 prufe. See preif.  
 pryd, *s.* pride: of pryd, 66. 16.  
 prys. See price.  
 puile, *s.* pool, 119. 8.  
 puire, *a.* pure, clear, 126. 3.  
 puirle, *adv.* poorly, in sorry plight, 57. 14. For *puir* = poor, see pure.  
 pulanis, *s. pl.* knee-pieces, 259. 17. O.F. *poulain*.  
 pulcritud, *s.* beauty, 16. 29.  
 punct, *s.* point, 95. 25: puntis, *pl.* 157. 1. See lxiv.  
 puneisioun, punision, punyssiou, *s.* punishment, 162. 12; 170. 7; 173. 21 (L.—Fr.)  
 puntis. See punct.  
 purches, *v.* procure, obtain, 109. 11: *pp.* purchased (Knox), 196. 1. O.F. *pourchacier*.  
 pure, pur, puir, *a.* poor, *passim*. See also poores.

purpour, purpure, *a.* purple, 29. 15; 105. 31.  
 purpurat, 3. 23, *a corrupt reading* (see note).  
 purwiance, *s.* provision, 125. 32. A.F. *purveance*.  
 pussance, *s.* puissance, power, 130. 11; 132. 11, &c. Cf. piscence.  
 put, *v.*: put handis in = lay hands on, 197. 3.  
 puttar, *s.* putter (to flight), 15. 13.  
 pykis, *s. pl.* thorns, spikes, 48. 1.  
 pyne, *s.* labour, sorrow, 65. 27, 28; 111. 32.

## Q

quent, *a.* curious, 113. 9, 20; 115. 15.  
 quha, *pron.* See xxxiv.  
 quhail, *s.* whale: *pl.* 124. 3.  
 quhairanentis, 239. 8. See anent.  
 quhatkyn, *a.* what, what kind of, 57. 25. See xlii.  
 quhats = quhat is, what is, 176. 14. See xliii.  
 quhay, *pron.* whosoever, 75. 22; 117. 32, &c.  
 quheill, *s.* wheel (of fortune), 40. 26.  
 quheit, quhete, *s.* wheat, 35. 9; 105. 2.  
 quhelmyt. See ourequhelmyt.  
 quhilk, *pron. rel.* (and *absol.*) who, which, that, *passim*. See xxxiv.  
 quhill, *adv.* till, until, *passim*.  
 — *adv.* while, *passim*.  
 quhip, *s.* whip, whisk, 212. 29.  
 quhissill, *s.* whistle, 153. 9; 169. 21; 229. 20: *v.* quhyslyt, whistled, 125. 22.  
 quhowbeit, *adv.* howbeit, 160. 14.  
 quhyle, *s.* time, 29. 3.  
 quhyn, quhyne, *adv.* whence, 80. 13, 20; 87. 25, &c.  
 quhyne, *s.* whin, in quhynestane (whinstone), 124. 19.  
 quhyrlyt, *v. pp.* whirled, 126. 17.  
 quhyt, *a.* white, 27. 19: *comp.* quhyttar, 44. 11.

quine, *s.* queen, 213. 17. See xxv.  
quod, *v. pl.* said, quoth, 4. 15;  
167. 27 (see note), &c.  
quyt, *adv.* quite, *passim*  
quyk, qwyk, *a.* living, 151. 25:  
*s.* the quick, the living, 208.  
32.

## R

ra, *s. pl.* roe, 167. 1.  
raddour, radour, *s.* sway, severity,  
discipline, vehemence, 53. 9  
(personified); 58. 11. Cf.  
Chaucer's 'reddour' and the im-  
portant passage in Wyntoun,  
viii. 43, &c.  
radicat, *v. pp.* rooted, 3. 20; xlix.  
ragmen. See note to 116. 23.  
raid, rayd, *v. pt.* rode, 26. 12; 53.  
26 (see note).  
raik, *v.* wander, go, pass, 21. 12  
(see note); 261. 31.  
raip, *s.* rope, cord, 186. 8.  
rais, *v.* ?rase, destroy, spoil, 261.  
32.  
rais, ras, rays, *s.* course, race, 12.  
7; 124. 8 (see note).  
raith, *adv.* soon, quickly, 261. 31;  
263. 23.  
raker, *s.* one who 'raiks' or goes,  
180. 14. See note.  
ramed. See remeid.  
rammasche, *a.* collected (Fr. *ram-*  
*massée*), 149. 2. See lxiii.  
rammel, *a.* branchy, 147. 25 (Fr.)  
rander, *v.* render, 194. 4.  
randoune, *s.* force, onrush, 56. 25:  
on randoune, on random, 127.  
4.  
rang, *v. pt.* ruled, 'was,' 150. 22.  
See ring.  
rapploch, *s.* coarse woollen cloth,  
frieze, 178. 15.  
ras. See rais.  
rasche, *v. (trans.)* rush, 154. 9.  
— *s. pl.* raschis, rushes (*bot.*),  
149. 24.  
raunsound, 17. 10. See note.  
rauyng, *v. n.* cawing, 160. 11.

raw, *s.* row, 21. 12 (see note): *pl.*  
rawys, 48. 21.  
rawk, *a.* hoarse (L. *raucus*), 35. 6.  
See lxiv.  
rax, *v.* stretch, 185. 12.  
rays. See rais.  
rebaldail, *s.* rabble, not 'ribaldry'  
in mod. sense, 117. 19 (O.F.  
*ribaudaille*).  
rebauldis, *s. pl.* rogues, rascals,  
170. 8 (O.F.)  
recollis, *s.* 113. 30. See note.  
recompanß, *v.* recompense, 193.  
24.  
recordar, *s.* recorder, a kind of  
flageolet, 153. 8.  
recounsailit, *v. pp.* reconciled, 95.  
6. See note.  
recreat, *v.* amuse, 151. 6.  
recure, *v.* to get better, 58. 6.  
redl. See owtred.  
red furth, *v. reflex.* pass out, 'clear  
out,' remove, 199. 20.  
redimyte, *v. pp. a.* wreathed,  
laurelled, 108. 18 (Lat. *redi-*  
*mitus*). See lxiii.  
redond, redound, *v.* roll back,  
'redound,' 60. 13; 149. 6.  
redusyng, *v. p.* 124. 25; lxiv (L.)  
ref. See reif.  
refrane, *v.* rein in, 208. 5.  
register, *s.* book of record, stand-  
ard, 107. 6; 146. 9.  
reguleir, *s.* rule, 118. 4.  
regyne, *s.* queen, 14. 6 (L.)  
reherse, *v.* tell, 54. 13, &c.  
reid, *a.* red, 27. 19, &c.  
—, rid (=rede), *v.* to advise,  
counsel, 22. 14; 40. 3; 185.  
9; 258. 17.  
— *v.* to read, 115. 27, &c.  
reif, ref, *s.* robbery, theft, 81. 23;  
171. 26.  
reik, *v.* reach? 61. 11; or =raik,  
*q.v.*  
reill, *v.* reel, 57. 8.  
reird, *s.* voice, sound, 51. 28 (O.E.  
*reord*).  
reistit. See restit.  
rek, *s.* mist, 127. 15 (see note).  
Cf. rak, rouk.

rek, *v.* to reckon : rekkand, 83. 8.  
 releve, *s.* relief, 191. 12.  
 relevit *v. pl.* relevit him self,  
 escaped. 237. 30.  
 relict, *s.* relic, 182. 1 ; 186. 5 (note).  
 See xxvii.  
 remanent, *a.* remaining, 130. 3,  
 &c.  
 remeid, remeide, ramed, *s.* remedy,  
 help, 22. 18 ; 42. 10 ; 141. 5 ;  
 168. 26 ; 253. 9.  
 rememberit, *v.* reminded, 157. 30.  
 remembrance, *s.* remembrance, 155.  
 7. See lxiii.  
 renew, 52. 12. See note.  
 renforsit, *v.* reinforced, 137. 26.  
 renk, *s.* course, range, way, 261.  
 31.  
 renoune, *s.* renown, rumour, re-  
 port, 87. 28.  
 rent, *s.* rent. See note 110. 2.  
 — *v.* rend, tear, 116. 9.  
 repaire, *s.* bustle, &c., 84. 28 ;  
 going, 85. 26.  
 repaterit, *v.* refreshed, 126. 9 (found  
 in Douglas). Fr. *repâître*. See  
 xlv.  
 reportis, *s.* sounds, 147. 27.  
 reposit, *v. pp.* replaced, 203. 5.  
 repreif, repreve, reproif, *v.* reprove,  
 1. 6, &c.  
 repute, *v. pp.* reputed, 199. 22.  
 resaif, ressaif, *v.* receive, 69. 25,  
 &c.  
 resonite, *v. pl.* resounded, 251. 26.  
 respondent, *a.* correspondent, suit-  
 able, 133. 26.  
 rest, *s.* rest. See note 23. 1.  
 restit, reistit, aph. arreistit, 55. 28  
 (see note) ; 56. 8. See xlix.  
 retear, reteyre, reteire, *v.* retire,  
 194. 17, 26 ; 195. 1, &c.  
 rethory, *s.* rhetoric, 1. 3 ; 3. 3.  
 reuglis, reulis, *s. pl.* rules, 89. 30,  
 32 ; 90. 21, &c.  
 reulit, rewlit, *v.* ruled, 'ordered,'  
 99. 7 ; 169. 20.  
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 reuth, rewth, *s.* pity, 14. 12 ; 43.  
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- sevyne, *num.* seven : be sic sevyne, by far (seven times more so), 16. 5.
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- sey, *s.* sea, water, *passim.*
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- sikkerlie, sickerlie, *adv.* surely, 114. 25; 188. 16.
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- sklander, *s.* slander, 202. 17; xxvi.
- skonnis, *s. pl.* scones, 150. 4.
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- sla, *v.* slay, 68. 22. See slo.
- slaid, *v. pl.* slid, 126. 27.
- slake, *v.* slacken, 174. 5.
- sle, slee, *a.* sly, subtle, wise, clever, 39. 19; 110. 28.
- sleikit, *v. pp.* 'slaked,' covered, 124. 18.
- slicht, *s.* guile, trick, 50. 8 : *pl.* 129. 10.
- slo, *v.* rhyme-form of sla, 68. 20.
- sloug, *v.* to be idle, lazy, inactive, 169. 12. (M.E. *sluggen*. Cf. 'To slug in slouth,' Spenser, *F.Q.*, II. i. 23.)
- smaik, *s.* silly fellow, lout : *pl.* 189. 12.
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- snyband, *v. p.* and *a.* nipping, 124. 30.

- sobering, *v. n.* composing, cooling, reducing, soothing, 57. 18.  
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 soke, *v.* rest, slacken, be taken easily, 54. 19. Cf. 'sokingly' (Chaucer).  
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 spreit, *s.* spirit, 2. 14; 41. 10, &c.  
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 — *v. pp.* spul3eit, 124. 14: spuil3eid, 193. 4.  
 spune, *s.* spoon, 150. 3.  
 spynist, *a.* full-blown, 48. 15.  
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 stad, *v. pp.* pressed, 263. 18.  
 staik, *s.* stake, 116. 25.  
 stall, *v. pt.* stole, 26. 20.  
 stomok, *s.* stomach, 5. 8.  
 stank, *s.* pond, ditch, 214. 15.  
 stant, *v.* stands, 114. 19.  
 stare, *s.* stair, 62. 2.  
 stark, *a.* strong, firm, 6. 7, 17; 97. 16; 249. 8.  
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 — *s.* on stir=astir, 257. 25.  
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- sterne, *s.* star, 14. 1, &c. : *pl.* sternis, 79. 7, &c. Cf. form 'strene' (lxvii) : see xxx.
- sterland, *v. p.* darting, 147. 23.
- stevyne, *s.* shout, voice, 16. 9.
- stibyll, *s.* stubble, grass, 127. 19.  
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- still, *a.* quiet : still herkenare, a listener, 81. 32.  
— *adv.* in private, 21. 5.
- stint, stynt, *v.* to stop, 128. 9 : *pl.* stint, 63. 24.
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- stirlyng, *s.* starling, 163. 5.
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- stound, *s.* time, moment, 264. 3.  
— *s.* pain : *pl.* 60. 16.
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- strange, strangis. See note 119. 10 and xxxix.
- strater, *a. comp.* narrower, harder, more difficult, 116. 18.
- stray (on), *adv.* astray, apart, &c., but often without precise meaning, 259. 26.
- streikit, *v. pp.* stretched, 126. 10.
- streinze, *s.* constraint, confinement, 58. 26.  
— *v.* streinzeit, held, 68. 11.
- stremis, *s. pl.* streams, ? 'streamers,' 60. 26.
- strenthis, *s. pl.* strengths, fortresses, 202. 4.
- stricht, *a.* straight, 15. 19.
- strynd, *s.* stream, 85. 23 ; 167. 2.
- stubill, *a.* stubborn, sturdy, 261. 2.
- studdiene, *v.* abnorm. form of *p.*, 212. 24. See xxxvii.
- studie, *s.* thought, study : in ane studie, dazed, stupefied, 55. 8.  
Cf. mod. 'brown study.'
- sturt, *s.* annoyance, worry, 182. 26 ; 182. 9.
- sty, *s.* sty, enclosure, 125. 30.
- styll, *s.* 23. 9, ? 'fix,' plight. Cf. stile, stell, to place, fix, &c. (Jamieson). Or is it Sc. stile, a narrow way, hence sense of 'fix' ?
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- stythlie, *a.* stiff, strong (mod. Sc. 'stiff-like'), 127. 16.
- suave, *a.* kind, 45. 25.
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- suddart, *s.* soldier : *pl.* 192. 26.
- sudroun, *a.* southern, 110. 31 ; 111. 1, &c.
- sueit, *a.* sweet, 1. 3 ; 68. 13 ; xli.  
— *v.* sweat : *p.* sueitand, 39. 22 : *pp.* swet, toiled, 264. 20.
- suerd, sourd, *s.* sword, 137. 28 ; 250. 23.
- suffragane, *s.* 'suffragan,' 16. 23 : suffragene, 33. 26.
- sugarat, sugurat, *a.* sweet, 47. 7 ; 108. 13 ; 109. 11.
- suith, &c. See suth, &c.
- suld, *v. aux.* should, *passim*.
- sum, *adv.* together, 56. 6 (see note) ; 56. 9.
- sumdeill, sum deyll, *adv.* somewhat, 127. 31 ; 248. 27.
- sumkyne, *a.* some, 245. 7.
- sunzie, *s.* delay, excuse, &c., 183. 16 ; 187. 16. See note to 57. 2.
- superne, *a.* high, 14. 1 (L. *super-nus*).
- suppedit, *v.* overthrow, undermine, 140. 17 (? Fr. *suppéditer* : but see Ducange, *s.v.* *Suppeditare*, which in M.L. has the sense of *evertere, subiicere*).
- supple, *s.* help, 122. 1.  
— *v.* support, 63. 2.
- suppois, suppos, *v.* as *adv.* even if, though, what that, 36. 3 ; 56. 3 ; 63. 17 ; 68. 10 ; 246. 12, &c. See 52. 15 (note), and xxxix, xliii.



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sustene, *v.* bear, 203. 14.

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— *a.* true, *sup.* suthast, 113. 21.  
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suthfast, *a.* true, 246. 13. See  
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sutill, *a.* subtle, 2. 6.

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swak, *v.* hurl, 59. 12: swakit,  
swung, 59. 9.

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sweir, *a.* lazy, 172. 3.

sweirnes, *s.* laziness, 172. 6.

swell, *s.* heat, 63. 13 (M.E. *swelm*).  
swet. See sueit.

swirk, *v.* dart, 30. 21.

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swopyng, *v.* *n.* and *p.* sweeping,  
4. 7, &c.

swouchand, *v.* *p.* soughing, 125.  
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swyft(ē), *a.* swift, 30. 15.

swyngour, *s.* rascal: *pl.* 172. 3.

swyth(e), *adv.* quickly, 60. 4; 64.  
4; 69. 14; 260. 2; 264. 6:

swyith, suyith, *exclam.* out!  
away! 172. 12; 175. 2, 12;  
176. 9; 189. 7, 12. See xix.

sych, *v.* See sich.

sycond, *num.* for secund, second,  
148. 29.

syd, *s.* side, 67. 27; 86. 29 (? or  
*a.*): *pl.* 48. 11.

—, syde, *a.* wide, 36. 9; 86. 30;  
212. 3.

sysi. See oftsysi.

syk, *s.* trench, hollow, furrow (O.E.  
*sīc*, Icel. *sik*), 125. 8. Cf. *The*  
*Bruce*, xi. 300.

— *a.* such, 85. 4; 244. 17, &c.

— *v.* =seik, seek, 126. 5.

syllled, *v.* covered, canopied, 214.  
17. See note.

symmeris, symeris, *s.* *poss.* summer's,  
123. 12; 125. 32.

syn, syne, *adv.* then, afterwards,  
*passim*.

syndry, *adv.* apart, 114. 24.

synfulmen, *s.* sinners, 102. 17, 22.

syng, *s.* sign, 15. 7; 123. 14;  
148. 5 (metath. of sign). See  
xxxi.

syon, *s.* Zion, 45. 25.

syth, *conj.* =sythens, although, 61.  
19.

### T—þ, Th<sup>1</sup>

ta, *v.* take, 62. 10; 262. 14: *pp.*  
tane, *passim*: tackin, 196. 10.  
Cf. ma.

taid, *s.* toad, 36. 22.

taikin, takyn, *s.* token, 36. 26;  
130. 13.

tail, taill, *s.* tale, 22. 13; 48. 24;  
113. 2. See xviii.

tais, *s.* *pl.* toes, 175. 16.

takynnys. See taikin.

tanting, *a.* taunting, 240. 24.

targe, *s.* shield, 58. 24; 85. 13.

tcheir, tchyre, *s.* chair, 175. 12;  
176. 8. See xxi.

techis, *s.* *pl.* manners, 19. 17 (O.F.  
*tache*, *teche*).

tedder, *s.* tether, rope, 176. 6; xxii.

tein. See teyne.

teind, teynd, *s.* tithe, 178. 22;  
more gen. 'the tenth part,' in  
common allit. phrase 'to tell the  
teynd,' 13. 20; 259. 23.

teir, teyr, *a.* tedious, difficult, hard,  
12. 30; 13. 19; 259. 23.

<sup>1</sup> Words beginning with 't' and with 'þ' are glossed together for easy reference and to save duplication. 'þ' in some texts, especially the later, is at times preserved, at others is written 'th.' þ is printed throughout this volume, except when the digraph is indicated. See *Introd.*, p. xxviii.

- temerair, *a.* rash, 140. 23; 144. 26.  
 tendir, tendyr, *a.* dear, familiar,  
   in close regard, 95. 6; 98. 8;  
   133. 1.  
 tendis, *v.* shows, 144. 22.  
 tene, teyn, teyne, *s.* anger, vexation,  
   misery, 16. 2; 43. 19; 56. 19;  
   259. 6.  
 — *a.* fierce, cruel, dangerous,  
   10. 20.  
 tenefull, *a.* angry, 259. 7.  
 tent, *s.* care, heed (gen. in phrase  
   'tak tent to'), 4. 10, 11 (see note);  
   22. 13; 71. 28; 72. 4; 78. 27;  
   171. 13, &c.  
 termigant, *s.* devil, lit. a heathen  
   idol (O.F. *tervagan*), wor-  
   shipped by the Saracens of the  
   Romances, 10. 20.  
 tern, *s.* woe, trouble, 14. 7.  
 teuch, tewch, thewch, *a.* tough, 2.  
   8; 68. 6; 261. 3.  
 teyn. See tein.  
 teynd. See teind.  
 teyr. See teir.  
 tha, thai. See xxxiv.  
 thairby, *adv.* also, 50. 4.  
 thais quha. See xxxiv.  
 thak, *s.* thatch, 127. 21; xxi.  
 tharth, *v.* tharf: *impers.* me tharth  
   = I need, 261. 18.  
 the, *pron.* thee, *passim*.  
 — = to-. See under day, morow,  
   &c.; also xxxviii.  
 thewch. See teuch.  
 thewis, *s.* *pl.* manners, virtues,  
   19. 17 (O.E. *þeaw*).  
 thilk = the ilk (*q.v.*), 111. 22; xliii.  
 þin, *adv.* thence: fra þin, thence,  
   102. 10; 103. 20; 106. 18.  
 þine = thi (thy), 109. 3.  
 thir, *pron. pl.* these, *passim*. See  
   Introduction, xxxiv.  
 thirlit, *v.* compelled, enslaved,  
   131. 22.  
 þis, this, *pron.* used absolutely, 101.  
   19; 104. 16 (Vulg. *hic*); 38.  
   26 (*pron.* or *adv.*) See xxxiv.  
 — *adv.* thus, 22. 8; 66. 6, 28;  
   69. 27; ? 120. 17; 38. 26  
   (*adv.* or *pron.*) See xxi, xxxv.  
 thoct, thowcht, *adv.* though,  
   *passim*.  
 thoill, thole, *v.* endure, suffer, obey,  
   allow, 82. 8; 94. 28; 142. 16;  
   216. 2: to thoill law, to stand  
   trial, 200. 29.  
 thouk, *s.* thanks, 254. 10.  
 thourtour, *a.* opposite, 262. 15. Cf.  
   Wallace, ix. 1632.  
 thowng = toung, *q.v.*  
 thrang, *a.* in a crowd, crowded,  
   ? 125. 17 (though it may be  
   taken as a finite verb here).  
 thrawin, *a.* distorted, 36. 19.  
 threip, *v.* assert, contend, persist,  
   would say, 26. 5; 122. 23.  
 thrinfauld, threefold, triple, 126.  
   11: trenefald, 46. 7.  
 thring, *v.* throw violently, cast,  
   &c., 15. 1; 56. 13.  
 thrissill, *s.* thistle, 32. 10; xxxi.  
 thirst, *s.* thirst, 26. 5.  
 throw, *adv.* through, 2. 1.  
 thryse, *num.* thrice, 56. 18 (rhyme-  
   word).  
 thuddis, *s. pl.* thuds, claps, 125. 20.  
 thus gait, thus gate, *adv.* thus (gate,  
   way), 39. 1; 63. 7.  
 thys, *adv.* See þis.  
 till, tyll, *prep.* to, at, *passim*: with  
   infin., *passim*. See note to  
   105. 24. See xxxviii.  
 tinis. See tyne.  
 tit, *v.* pull about, 'rag,' 258. 14.  
 tiß, *v.* persuade (entice), 12. 29.  
 to = to-, asunder, apart, 102. 32:  
   = too, *passim*.  
 to foir. See foir.  
 to forne, *adv.* before, 120. 13, 27.  
 to-forrow, *adv.* before, 34. 13. Cf.  
   forouth, *q.v.*  
 tolbuith, tollbuthe, *s.* seat of custom,  
   102. 11: Courthouse &c., in  
   Edinburgh, 236. 24 (see note).  
 tone, tovn, *s.* tun, 109. 11; 158.  
   31; 159. 5.  
 — *s.* tune: out of tone, wrongly,  
   out of place, 112. 15.  
 toome, towme, *a.* empty, void, 5.  
   4; 20. 7.  
 — *v.* empty: *pp.* tumde, 176. 8.

to-schaik, *v.* shake to pieces, 123. 26.  
 tother, tothir, the tothir = the other, *passim*.  
 tounge, *s.* speech, 17. 18 : thowng, 2. 24.  
 toun, *s.* town (*e.g.*, Leith); also in Sc. = village, hamlet, farmstead. Cf. 'the ferm toun,' 'the toun,' and combinations such as 'Newton' or 'The Newton,' 'The Milton,' 'Over-toun,' &c.  
 tovn. See tone.  
 towm. See toome.  
 towsill, *v.* pull about, 'rag,' 258. 14.  
 traductione, *s.* translation, lxiv.  
 trafficque, *s.* 'traffic,' negotiation, 209. 2.  
 traistis, *v. imper.* believe—*e.g.*, traistis me, believe me, 112. 27; traistis wele, 113. 15; traistis vs, 115. 3. See xxxvi.  
 translatory, *a.* transient, 17. 13; lxiii.  
 tratlar, *s.* talker, 81. 31.  
 trauell, travele, *s.* labour, sorrow, 15. 20; 160. 6.  
 — *v.* trauallit, overcome, exhausted, 104. 10 (Vulg. *vexati*).  
 tray, *s.* grief, affliction (O.E. *trega*, M.E. *treȝe*), 43. 19.  
 trayne, *s.* snare, 16. 21.  
 tre, *s.* tree, forest, 'country-side,' 11. 22.  
 treit, *v.* deal with, ask the aid of, retain, 164. 21.  
 trenefeld. See thrinfauld.  
 tretis, tretreng, tretre(e), *s.* discourse, speech, narrative, treatise, &c., 12. 30; 13. 19; 20. 12; 47. (heading); 246. 6; 254. 3.  
 trew lufe, *s.* 'true-love,' 259. 22. See note.  
 trimland, *v. p.* trembling, 259. 7.  
 tripla, *a.* triple (*mus.*), 148. 1.  
 trone, *s.* throne, 41. 12.  
 troucht, *s.* truth, 254. 19.  
 trow, *v.* trust, believe, &c., *passim*.  
 trowch, *s.* trough, 7. 4.  
 trump, *s.* Jew's-harp, 153. 6.

tryst, *s.* appointed place of meeting, 210. 13.  
 tuggill, *v.* to wrestle, pull about, 261. 3.  
 Tule, Tullionß, Tully (Cicero), 12. 29; 94. 29.  
 tumde. See toom.  
 tume (tyme), *s.* time, 13. 20.  
 turat, *s.* turret, 51. 22.  
 turdions, *s. pl.* dances, 'rounds,' 151. 2.  
 turkes, *s.* pincers, 138. 24. Cf. *Wallace*, vi. 411.  
 tyd, tyde, *s.* time, hour, 22. 21; 57. 11; 66. 12; 68. 2; 125. 20 : by nychtis tyde, by night, 126. 25.  
 tydier, *a. comp.* in better condition, plumper, 177. 19, = better [milch-cows]. Cf. mod. Sc. tyd ky.  
 tyiscing (perhaps tyisting), *v. aph.* enticing, 198. 22. See note. See xlix.  
 tyll. See till.  
 tyne, tine, *v.* lose, *passim* : *pt.* and *pp.* tynt, tint, *passim*. See note to 4. 10, 11.  
 tyranne, *s.* tyranny, 202. 8.  
 twenty. See note to 115. 20.  
 twin, twyn, *v.* part, separate, 41. 1; 68. 3.  
 twist, twyst, *s.* branch, 39. 1; 147. 27.  
 twyn. See twin.

## U—V (vowel).

(Orthographically, U, V, W.)

vdir, *a.* other, 32. 22, &c.  
 vgsun, *a.* terrible, horrible, 126. 24.  
 vmbeset, *v.* surrounded, waylaid, ambushed, 201. 5.  
 vmbekest, *v.* cast (his eyes) round, 257. 24.  
 vmbrakle, *s.* shadow, shade, 15. 4.  
 vmest, *a. sup.* uppermost, 'best,' 178. 15.

umquhill, *a.* the late, 198. 5; 231. 20.  
 vnagaist, *a.* (unaghist), undis-  
 mayed, without fear, 55. 20.  
 vnburely, *adv.* rough, coarse, 261.  
 4. Cf. bour.  
 vncouth, vncuth, *a.* unknown, 163.  
 9: wnkouth, new, 254. 4.  
 wndefould, *v. pp.* undefiled, 101.  
 12.  
 vnderly, *v.* obey, 199. 8; ? 49. 23.  
 vneß, *adv.* scarcely, hardly, with  
 difficulty, 88. 18 (O.E. *uneathe*).  
 wnfair, *a.* ugly, 243. 1.  
 wnfarness, *s.* ugliness, 245. 23.  
 vnlesum, *a.* 197. 12. See lesum.  
 unricht, *s.* injustice, wickedness,  
 50. 8.  
 — *a.* unjust, 57. 27.  
 vnschet, *v.* unshut, opened, 127. 13.  
 vnsell, *a.* = vn + sel(y), worthless,  
 180. 21. Cf. selie.  
 wnsinert, *a.* (un-smart), 'dull' (of  
 a bow), 2. 16.  
 vpwarpath, *v.* = *pp.* vpwarpit, up-  
 drawn, 251. 23. See warp.  
 vrbante, *s.* things urban, 'the  
 town,' 'town manners,' 150.  
 16, 29.  
 vre, *s.* (1) work, care, practice (O.F.  
*eure, oeuvre*; Lat. *opera*), 49. 2:  
 (2) luck, fate, destiny (O.F. *eur*,  
*L. augurium*), as in *The Bruce*,  
*passim*.  
 vse, *v.* 'use,' do, to be practised,  
 &c., 95. 19, 32.  
 vtouth, *adv.* outwith, without, 98. 7.

#### V—U (consonant).

(*Orthographically*, V, W. For  
 V=W, especially in foreign-printed  
 books, as in the *Complaynt of Scot-  
 lande* and Nicol Burne's *Disputa-  
 tion*, see also under W.)

vail, *s.* vale, valley, 166. 21. See  
 note to 111. 15. Cf. waille.  
 vailzeand, *a.* valiant, 117. 28.  
 valiabill, *a.* valid, 201. 12.

valkyne, *v.* waken, 250. 2: valk-  
 and, waking, 147. 15: valk-  
 innit, roused, 218. 10. See  
 walk-.

van = won. See win.

vane, *a.* vain, 108. 14.

var, *v.* were, 136. 14, &c.

veddir, *s.* wether (sheep), 154. 7.

vegeland, *a.* vigilant, 41. 15.

veil = weil, *s.* weal, 136. 7, &c.

velany, welany, *s.* villainy, 70. 6;

71. 13.

vent = went, 124. 12.

verkis. See werk.

verm, *s.* worm, 206. 18. See note.

vermeil, *a.* 'vermilion,' red, 147.

23.

verra, *a.* very, 11. 12, &c.

verray, *a.* true, 105. 13 (L. *verum*).

verrayment, *s.* truth, 166. 3.

vertuus = vertuis, *pl.* virtues, 205.

32; 206. 11.

verye, *a.* weary, 147. 8. See wery.

vicht. See wicht.

victoryce, *s.* victrix, 16. 18.

vilipendit, *v.* despised (L.), 200. 2.

See lxiii.

vincust, *v.* vanquished, 58. 1.

visye, *v.* to visit, 141. 8: *pp.*

visiand, 148. 30.

vital, *a.* mental, spiritual, con-

trasted with 'animal,' 154. 23.

vittalit, *v. pp.* victualled, 156. 17.

vm-, vn-. See U.

voce, *s.* voice, 36. 10. Cf. vox.

void, *a.* = wode, *q.v.* Also xxviii.

— *v.* evacuate, leave, 199. 19:

woydyt, freed from, free from,

247. 16.

vulgair, vulgar, wlgair, &c., *a.* and

*s.* vulgar (tongue, style, &c.),

17. 18; 19. 28; 108. 27; 122.

28.

vyf, *s.* wife, 151. 1.

#### W

wageit, *a.* (*v. pp.*) waged, hired:  
 wageit men of weir, soldiers,  
 200. 30.

waille, *s.* valley, 124. 32.  
 waindis, *v.* hesitates, fears, 52. 11.  
 wair, wayr, *v.* spend, 7. 10, 16.  
 wair, *v.* were, 23. 12.  
 waistgude, *s.* 'waste-goods,' waste-fulness, 50. 3; 55. 15.  
 wait, wate, *v.* *pr.* know, 20. 18; 52. 6; 57. 21; 65. 20; 163. 26; 188. 16.  
 — *v.* hunt, 67. 5. Cf. waithe.  
 — See weit.  
 waithe, *s.* hunting, 67. 18.  
 waithman, *s.* hunter (O.E. *wað*, M.E. *waþe*, hunting), 66. 17.  
 See wait, waithe.  
 wak, *s.* wateriness, moisture, dampness, 78. 20: *a.* 124. 15.  
 wald, *s.* moor, land, 257. 19.  
 — *v.* *aux.* would, *passim*.  
 walit, *v.* chosen, picked, 54. 4.  
 walkith, *v.* *pt.* walked, 251. 3, 12. See *p.* 317.  
 walknit, *v.* wakened, 62. 21: as *a.* ready, 230. 1. See walk-.  
 walkryfe, *a.* alert, awake, 169. 19.  
 wallis, *s.* *pl.* (1) walls; (2) waves. (Cf. *vallis*, *Comp. of Scot.*, 39.)  
 See wally and xxiii.  
 wallowit, *v.* *pp.* or *a.* withered, 125. 3, 12.  
 wally, *a.* common in Douglas for 'wavy' (cf. 'wall,' 'wave'): probably more correctly interpreted as 'welling,' 'boiling,' O.E. *weallan*, 123. 27. Cf. dolly for downy, *q.v.*  
 walterand, *v.* weltering, 41. 6 (see note); 123. 27.  
 waltir, *s.* water, 41. 6. Cf. wattir, *q.v.* See xxiii.  
 walwmlys, wammillis, *v.* tosses or rolls about, perhaps in more specific sense of 'nauseates,' 7. 2. The sow 'wammillis' the draff with its snout (7. 3, 4); an adder 'w.' into its hole; and the stomach 'w.' before sea-sickness.

wame, *s.* belly, 5. 14; 74. 14: wame, wambe, womb, 80. 21; 82. 10.  
 wan, wane, *a.* dark, wan, &c., 35. 27; 127. 14.  
 — *v.* See win.  
 wandit, *v.* *pt.* tied, wound, 256. 4.  
 wandreth, *s.* sorrow, distress, peril, 52. 6.  
 wane, *s.* thought, purpose (see wene), 108. 3 (not 'vain,' as in parallel passage quoted in note).  
 — *s.* dwelling, palace, &c., 256. 4; 264. 13: *pl.* 264. 31 (see note and xl). Cf. wonn, win.  
 — *a.* See wan.  
 wanhap, *s.* misfortune, 74. 27.  
 wanrufe, *a.* restless, unhappy, 22. 8. See roif.  
 want, *v.* lack, go without, 178. 24: *v.* *n.* lack, 168. 10.  
 wanweird, *s.* (*excl.*) unhappy fate, 65. 1.  
 wappit, *v.* *pp.* thrown down, 40. 26. Cf. warp.  
 wappynis, *s.* *pl.* weapons, 68. 24, &c.  
 war, *a.* ware, wary, cautious, 'cunning,' 13. 1; 95. 10. See warlie.  
 ward, *v.* to imprison, 200. 17.  
 warding, *v.* *n.* putting in ward, imprisoning, 198. 18.  
 wardly, *a.* worldly, 13. 2. Cf. *Lancelot of the Laik*, l. 3184. It may be 'war(l)d-ly' or wardle-ly. Sc. gen. keeps the *l*, using 'wardl' or 'wardle' rather than 'ward.'  
 wardour, *s.* verdure, 48. 16.  
 ware, *v.* spend, expend, 131. 22; warit, 48. 25 (see note).  
 warie, *v.* curse, condemn, execrate, 185. 12: waryit, 72. 28 (O.E. *zwergian*, M.E. *warieu*).  
 warlie, *adv.* warily, carefully, 110. 27. See war.  
 warp, *v.* hurl, throw, cast, swing, 116. 8; 124. 28.

warpit, 126. 11, = wrapit (by metath.), wrapped. See xxx. wate. See wait.  
 wattir, water, 12. 18. Cf. waltir, *q. 7.*  
 wauchtit, *v. pt.* drank, 48. 25.  
 wauerit, *v.* wandered, 86. 14.  
 way. See 'do way.'  
 wayfe, *v.* wave: maid wayfe, caused to wave, 125. 7.  
 wayt. See weit.  
 wed, *v.* wade, 35. 25.  
 wedderit, *a.* withered, 125. 11. See xxii.  
 weddir, wyddir, *s.* weather, 22. 9; 125. 6, &c. See xxii.  
 weid, weyd, *s.* garment, clothing, 28. 9; 60. 28; 66. 8, 17: *pl.* wedis, 127. 12: =leaves, 125. 14.  
 — *s.* weed, grass, 125. 7.  
 weil, weill, *adv.* well, *passim*: weill mair, more, rather more, 67. 8, &c.: weile gret quhile, 248. 3, &c.  
 weild, *s.* rule over, possess, 262. 26.  
 weir, weyr, wer, were, *s.* doubt, 252. 10: but weir (wer), without doubt, doubtless, for certain, 12. 3; 13. 2; 185. 11; 188. 7; 260. 15.  
 weird, werde, *s.* fate, prophecy, 130. 22; 185. 12; 256. 15, &c. See wanweird.  
 weirfair, *s.* warfare, 128. 17.  
 weit, wait, wayt, *s.* and *a.* wet, 13. 11; 35. 21; 52. 14; 60. 23; 124. 31; 125. 24.  
 welany. See velany.  
 wend, *v.* go, 256. 4; 264. 13: went, 12. 3: can scho went, 66. 9.  
 wene, *v.* ween, imagine, think, *passim*: wend, 25. 4. Cf. wane.  
 went, *s.* way, course, 119. 10.  
 wer. See weir.  
 werde. See weird.  
 were. See weir.  
 werely, *a.* warlike, 131. 25.

werk, wirk, verk, *s.* work, *passim*.  
 wers, *a.* worse, 205. 9, &c.: ? wer-ser, 205. 9 (see note).  
 wery, *a.* weary, 251. 18 (O.E. *wérig*). See note.  
 wesche, *v.* wash, 43. 14.  
 weschell, *s. pl.* vessels, 215. 14; xxxii.  
 wex, *v.* to worry, to be vexed, 254. 14.  
 weycht. See wicht.  
 weyd. See weid.  
 wicht, weycht, wycht, vicht, *s.* man, person, wight, 15. 19; 66. 29; 69. 2; 112. 7; 250. 4.  
 — *a.* strong, vigorous, 15. 13; 48. 25; 49. 17; 247. 12: wycht fowlis, large birds, 32. 5.  
 wid, *s.* wood, 21. 11.  
 widdie, *s.* cord, withe, halter, 256. 4.  
 widdiefow, *s.* knave, ? one who deserves a widdie (halter), 184. 1.  
 wilsome, *a.* wild, wandering, bewildered, 11. 6; 12. 17 (? for winsome); 15. 9.  
 win, wyn, *v.* gain, obtain, 67. 11, 29; 182. 21; 186. 2: *pl.* wan, 259. 9; van, 152. 17; wone, 62. 16: =approach, 264. 8:  
*v. n.* wynnyng, taking (of Troy), 94. 15: wyn out, get out, 61. 20.  
 — *v.* dwell. See wonn.  
 wirk. See werk.  
 wirschip, *s.* honour, 64. 7.  
 wiß, *a.* wise, 2. 10; 13. 1; 82. 16. See wys.  
 wisk, wysk, *s.* whisk, 39. 3; 56. 7.  
 whiskit, *v. pl.* swished, touched, lapped against, 51. 25.  
 wit, wyt, *s.* wit, &c.: I haif na wyt, I cannot see, 37. 2.  
 wit, *v.* know, 264. 26. Cf. wait, gat wit (wot), 210. 1, 10.  
 — *v.*: 'wit away,' run (whisk) away, 13. 11.  
 wite, wyte, *s.* blame, fault, wrong, 117. 9; 118. 24; 121. 16; 182. 29.

with, *prep.* in sense of 'by,' 184.  
20; 251. 15.

withhong, *v.* *pl.* hung, 251. 22.

withowttin, *adv.* without, *passim*.

witty, *a.* knowing: witty of, 83. 3.

wlgar, wlgair. See vulgar.

wlispit, *v.* *pl.* lisped, 249. 3.

wlonkes, *s.* *pl.* women, high-spirited,  
splendid, or handsomely attired  
(O.E. *wlanc*), 48. 22.

wm-, wn-. See U.

wrocht, *v.* done, 'wrought' (com-  
mon usage), 65. 1, 18, &c.

wo, *v.* woe, 63. 28.

— *a.* sad, 25. 21.

wocis. See wox.

wod bind, *s.* woodbine, 206. 7.

wode, woude, *s.* mad, 55. 11; 57.  
4; 63. 28.

wolx, wox, *v.* waxed, became,  
gen. = was, were, 123. 19; 124.  
17; 125. 5; 127. 31: grew  
great, 67. 5.

wone. See win.

wonn, *v.* dwell, remain, 49. 16;  
50. 20: wynnit, dwelt, 59. 17:  
*v.* *n.* wyning, abiding, dwell-  
ing, 264. 26. Cf. wanc.

worthis, *v.* becomes, is, 2. 16; 13.  
12: worthin, become, 87. 3.

woude. See wode.

woun, *v.* wail, 52. 4. (O.E.  
*wanian*).

wount, *v.* wont, accustomed, 52. 4.

wowit, *v.* *pl.* vowed, 211. 2.

wowsting, *a.* (*v.* *pl.*), boasting, 240.  
25.

woydyt. See void-.

wox, *s.* voice, 250. 7: *pl.* *poss.*  
wocis, 127. 5. Cf. voce.

— See wolx.

wraitht, *a.* wroth, 121. 5. See  
xxvii.

wrang, *s.* harm, &c., 67. 5, 19.

wranguslie, *adv.* wrongously, 198.  
12.

wrangus, *a.* wrongous, wrong,  
121. 12.

wreik, *v.* wreak, 61. 9.

wrele, *v.* reel, whirl, 116. 26.

wret, *v.* *pl.* wrote, 34. 3.

wrewch, *a.* wretched, 25. 21.

wrik, *v.* 56. 23, ? to wreak (wreik,  
*q.v.*) or to cause to move (O.E.  
*wrecan*). Perhaps a metathesis  
of wirk (*q.v.*) = work.

wrink, *s.* twist, deceit: *pl.* 181. 1.

wsis. See use.

wulgar. See vulgar.

wy, *s.* man, knight, person, 12. 17;  
262. 26 (the King); 264. 13  
(the Carle).

wyddir. See weddir.

wyll, *a.* or *adv.* wandering, 169. 16.  
Cf. wilsome.

wyly coynt, *s.* under-garment (vest or  
petticoat) or night-dress, 126. 6.

wyn. See win, wonn.

wynd, *s.* alley, lane, 236. 24, &c.

wyndilstrays, *s.* *pl.* coarse grass  
(*Cynosurus cristatus*, Linn.—  
Jamieson), 127. 18.

wys, *a.* as *s.* wise man, 254. 29.  
See wis.

— *s.* way, manner, 112. 14;  
116. 4: one a wys, in one and  
the same way, 245. 16 (O.E.  
*wise*). Cf. gyse.

wysar, *s.* visor, 57. 1.

wysk. See wisk.

wysnit, *v.* *pp.* wizened, withered,  
125. 4.

wyt. See wit.

wyte. See wite.

## Y

[See also 3 and I.]

Y (letter). See note to 127. 4.

ybound. See xxxviii.

yhere=3eir, *s.* year, 76. 10.

yneuch. See aneuch.

yo, Io (Ovid, *Met.* i. 588), 152. 16.

yre, *s.* anger, ire, 56. 19.

Yrische, *a.* Gaelic, 163. 21. See  
note and xvi.

ysop, esop, Aesop, 34. 16, &c.

ysowpit, *v.* *pp.* (Southernised form)  
= sowpit, 'sopped,' soaked,  
124. 15; xxxviii. Cf. soppis.

ythand, *a.* busy, constant, 50. 9.

3<sup>1</sup>

[See also G and Y.]

3aip, *a.* alert, eager, bold, 264. 11  
(O.E. *geap*).

3air, *adv.* carefully, readily (O.E.  
*geare, gearwe*).

3'ar=ye are, 184. 15. Cf. 3e'is.

3arrow, *s.* milfoil, 30. 20.

3ate, Southern form of 3et(t), *g.v.*

3eid, *v. pt.* went, 26. 8; 27. 8 (see  
note); 59. 15; 3uid, 55. 9.  
See ga.

3e'is=ye are, 175. 8.

3eild, *v.* yield, give, 62. 23; 3eld-  
and, 85. 28; 3eldit, 85. 7;  
3oldin, *pp.* 61. 10.

3eill, *s.* zeal, 44. 5. See note and  
xxix.

3eman, *s.* 'yeoman,' servant, 264.  
11.

3eme, *v.* to care, to take care of,

watch, 264. 24 (O.E. *giéman*,  
*gýman*).

3erne, 14. 11. See note.

3erys (3eiris), *s. pl.* years, 250. 17.

3et, 3ett, *s.* gate (*pl.* 3ettis), 26. 19,  
20; 214. 12; 263. 24, 27. See  
3ale.

3hit, 3it, *adv.* yet, 8. 11; 252. 26,  
&c.

3hong, 3hyng, 3ung, *a.* young, 14.  
13; 19. 16; 243. 7. See xxx.

3ok, *s.* yoke, 31. 21; 128. 2; *v.*  
128. 10.

3oldin. See 3eild.

3one, *dem. a.* yon, 21. 11; 35. 8;  
54. 13; 216. 2.

3oue, *s.* ewe, 149. 28; *pl.* 154. 10;  
169. 25.

3oute, *v.* shout, 174. 12.

3owle, *v.* 'yowl,' cry, 126. 22.

3uid. See 3eid.

3ule, *s.* Christmas, 257. 18.

3ung. See 3hong.

<sup>1</sup> See Introduction, p. xxix.

THE END.









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